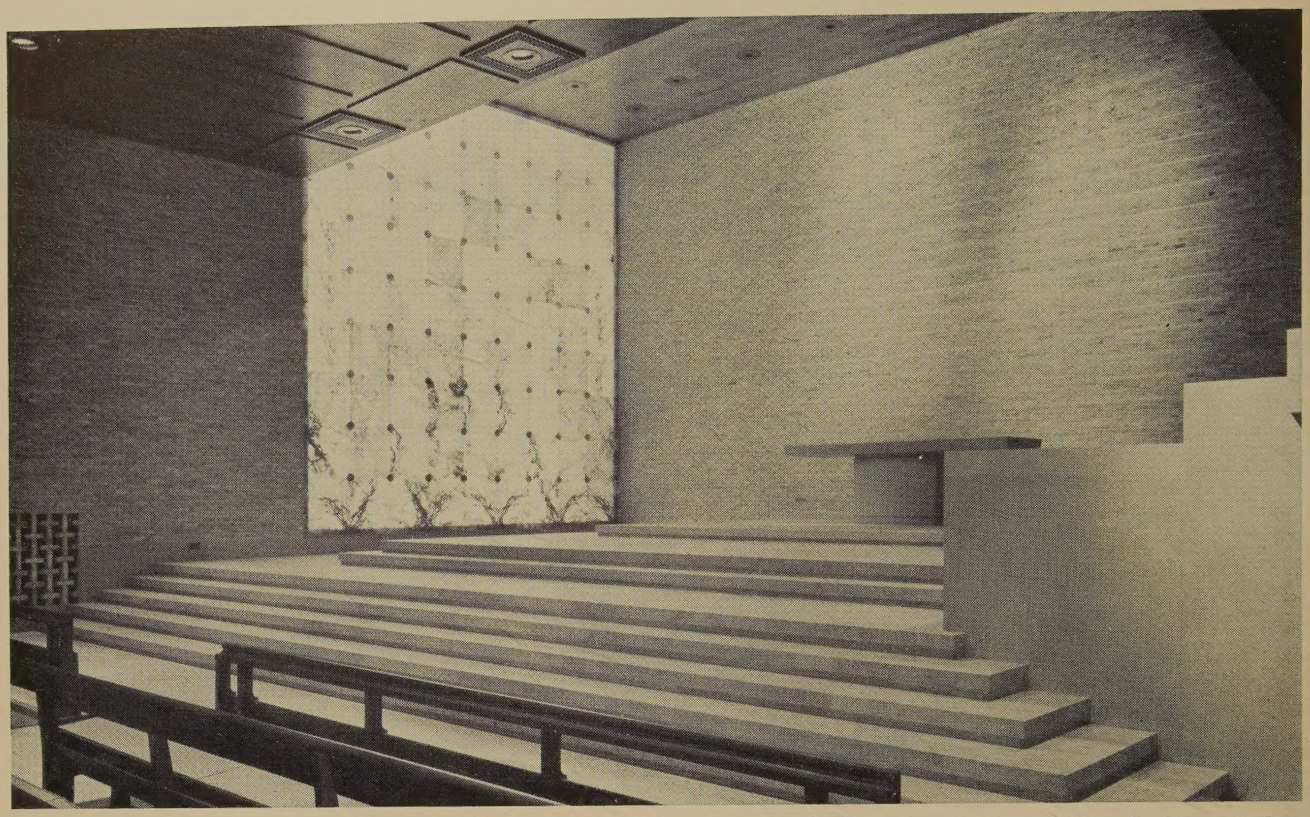
FEBRUARY 1961

The Methodist Woman



One of the largest alabaster windows of its kind in the world appears in the Interchurch Center Chapel. The window, rear-lighted to bring out its beauty, measures twenty-two by twenty-three feet and is made of alabaster from England which has a variation in color and pattern not found in Egyptian alabaster.

Items of Interest

Sustaining Memberships

Last summer Mrs. Charles W. Mead was honored at the twentieth anniversary banquet of the Nebraska Conference Woman's Society held at the Campus Center, Nebraska Wesleyan University. Following a tribute by Mrs. Lillian M. Brigham, Mrs. Wayne W. Harrington presented a Sustaining Membership to Mrs. Mead—the first certificate issued by the Woman's Division in this new category. Mrs. Mead was the first president of the Nebraska Conference Woman's Society. She was a member of the Board of Missions from 1944-1960.

Another recipient of a Sustaining Membership is Mrs. Stanley Coors, widow of Bishop Stanley Coors. She was honored by the Woman's Society of the Minnesota Conference.

Debutante in Verse Form

It is always interesting to discover how the material which appears in THE METHODIST WOMAN is used across the country. The September issue carried an article by Mrs. J. Wesley Ward entitled "The Twenty-Year-Old Debutante." Mrs. J. A. Rayne, secretary of promotion of the Eastern Shore District of the Virginia Conference, rewrote the article in verse form. Her poem was read at the district educational seminar which featured the twentieth anniversary with special birthday festivities.

Emblem Decoration

Though we do not have space to share the local reports, it is thrilling to read about the various ways the twentieth anniversary has been celebrated. While there is a bit of sameness, each celebration seems to have a special feature. At the South Shore Church in Madison, Wisconsin, for instance, the large cake was decorated with the emblem of the Woman's Society in blue and gold. Gifts were tied to a money tree.

Quiet Day

The Woman's Society of Division Street Church in Fond du Lac, Wisconsin, observed a Quiet Day from 9:00 a.m. to 9:00 p.m. during the Week of Prayer and Self-Denial. Many women participated, with different leaders conducting a meditation period and hymn sing every half hour.

A more formal service with special music was presented at the two o'clock hour and a junior choir of forty-four voices sang at the four o'clock hour. Members of the Wesleyan Service Guild were leaders during the evening. It was a day of spiritual richness for all who attended and the society plans to make this an annual event.

Children's Day Program

Children's Day in 1961 will be May 7, the first Sunday of National Family Week. Be sure to get this date on your church calendar. A program will be available, *The Earth Is the Lord's*. Order from the Service Department, General Board of Education, P. O. Box 871, Nashville 2, Tennessee. Price, 15 cents each; two copies, 25 cents; ten copies, $1., cash with order.

THE CHURCH AT THE CAMPUS

A new motion picture interpreting the exciting role of a Wesley Foundation on the campus of a nonchurch-related college or university. It shows the effects of the foundation on three students as a genuine conflict of faith and life arises and events develop which point to solutions—but not easy or expected ones. 31 minutes. Color. Available free from most Wesley Foundations. Rental $8 from Cokesbury stores.

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Twentieth Anniversary

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THE PURPOSE

of the Woman' Society of Christian Service

The purpose of the Woman's Society of Christian Service shall be to:

—unite all the women of the church in Christian living and service;

—help develop and support Christian work among women and children around the world;

—develop the spiritual life;

—study the needs of the world;

—take part in such service activities as will strengthen the local church, improve civic, community, and world conditions.

To this end this organization shall seek to:

—enlist women, young people. and children in this Christian fellowship;

—secure funds for the activities in the local church and support of the work undertaken at home and abroad for the establishment of a world Christian community.

POSTSCRIPT

Editor's Note: Just at press time, we received a postscript from Miss Moore: "With the new elections and changes in government, Mrs. Nakayama's position in the cabinet has gone to someone else. Therefore the article I sent is now out of date." However, we decided to run the story in spite of the political change. It illustrates the fact that recognized leadership is being developed in the schools supported by Methodist women.

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All items for publication should be directed to the Editor at 475 Riverside Drive, New York 27, N. Y. Room 1355.

CRUSADE SCHOLARS—— and One Great Hour of Sharing

by MRS. J. FOUNT TILLMAN

ON THE 1960 *Discipline* of The Methodist Church there is a new Paragraph 760. A part of it reads as follows:

The annual observance of the *One Great Hour of Sharing* (continuing the Week of Dedication offering) shall be under the general supervision of the Commission on Promotion and Cultivation, in accordance with the following directives:

1. The One Great Hour of Sharing shall be observed annually on or about the fourth Sunday in Lent. All local churches shall be fully informed and encouraged to contribute a free-will offering in behalf of the Crusade Scholarship program (¶1290), the overseas relief program (¶¶1311-15), the ministry to servicemen overseas program of The Methodist Church, and such capital funds emergency projects of the Division of National Missions as may be authorized by the commission.

2. In connection with the One Great Hour of Sharing there shall be an emphasis on the spiritual implications of Christian stewardship. . . .

Other directives are mentioned, but the section quoted is of especial significance to Woman's Societies and Guilds. If you read the other paragraphs to which reference is made you will see that representatives of the Woman's Division are on the Crusade Scholarship Committee and the Methodist Committee for Overseas Relief.

As church members it is the responsibility of all women to promote and support the observance of the One Great Hour of Sharing. This is the first year Methodists have joined with fifteen other denominations in this united endeavor to promote service projects which are selected by the denominations and to which funds raised are channeled directly by the respective denominations.

You will remember that supplementary offerings for the Crusade Scholarship Fund have been sent by Woman's Societies and Guilds for several years. The total has never reached our pledged $50,000, though it *should* be $100,000. There is no change in that plan of giving. Send any amounts from Woman's Societies and Guilds through local, district, and conference treasurers to the treasurer of the Woman's Division as heretofore. Be sure it is labeled "Supplementary Gift for Crusade Scholars." It can be sent at any time—or more than one time during the year!

The Week of Dedication will be observed under the direction of the Board of Evangelism. The publicity for the One Great Hour of Sharing "about the fourth Sunday of Lent" will include the emphasis on Crusade Scholars. This is one of the greatest missionary opportunities challenging us today. At the District Superintendents' Convocation in November Bishop James K. Mathews introduced twelve Crusade Scholars. He stressed the significance of this program, as he said:

During the past fourteen years 1,135 students from fifty-five countries have studied in sixty-seven different academic fields in 169 different colleges and universities in America and abroad under the Crusade Scholarship program. . . . There is not a major Methodist school overseas without one or more serving as principal or faculty member. Six of our best seminaries overseas are under the leadership of former Crusade Scholars. Two former scholars are bishops and one an archbishop. Many are district superintendents, and one is the outstanding Methodist evangelist in Asia.

The scholars are carefully selected; many more are eager for the opportunity. The limitations are our limited funds. The program includes students not only from overseas but also from the United States and a few from other denominations or branches of Methodism. Most of them are graduate students supplementing their basic training so that they may be able to serve better in their chosen fields. Scholars from overseas are two-way interpreters and ambassadors of good will—interpreting their countries to us and our American way of life to their people.

Keep this in mind as you participate in the One Great Hour of Sharing. Think of it again as you set up your budget in the Woman's Society or Guild, or as you come to the end of the year with extra money in your treasury.

We share in stewardship with these Crusade Scholars. We dedicate our gifts which may come as a sacrificial part of our own resources. The students dedicate their talents and time for specialized training and service. Thus we are truly united in Christian service at home and abroad.

Among the twelve Crusade Scholars introduced by Bishop Mathews I recognized Miss Deolinda Almeida of Angola. I had met her in the home of Ada Mae ("Sandy") Bookman in Luanda in the summer of 1958. Deolinda was interpreter. We met in Chicago as old friends. She had gone to Brazil for a year, where Portuguese is spoken. Now she is having special training here as a Crusade Scholar.

I thought of "Sandy" carrying the work of three missionaries when I saw her serving as nurse, as supervisor of schools, and as key person in other offices of equal responsibility while keeping house, entertaining visitors, and doing other "incidental" chores. If only we had half a dozen like Miss Almeida in training to take over administrative responsibilities. We have failed to meet many such opportunities in the past. Today and tomorrow, by dedication and God's help, we shall not fail.

CRUSADE STORY

chapter XV

CONTRIBUTING another thrilling chapter to the Crusade Scholarship program, now in its fifteenth year, eighty-three students from twenty-one countries are studying in thirty-four American colleges and universities and three hospitals, in twenty-two states and the District of Columbia this year. Sixteen others are studying in England, Scotland, Wales, and Portugual. The thirty-one Americans constitute the largest single group. Many of them are from Alaska, Hawaii, and Puerto Rico. The majority of the Crusade Scholars are engaged in graduate study, except a few from areas where undergraduate study is not available to them. This is especially true of the students from Africa, a land where Christian college graduates are desperately needed.

The largest group of overseas students comes from India—sixteen. Angola has nine; Korea, eight; Japan, six, and Malaya, five.

When their special training is completed, these students will join the illustrious Crusade Scholar alumni engaged in distinguished Christian service in their native lands.

O. L. Simpson

From the far corners of the earth the new Crusade Scholars gather each year in Washington, D. C., for a two-week orientation course before scattering to the schools they will attend. Although backgrounds are varied a common bond is their proved ability and outstanding Christian leadership that earned for them the opportunity for further training for future service. The largest number of this year's scholars are studying theology; other fields of specialization include music, education, religious education, chemical engineering, medicine, library science, adult literacy, home economics, social work, business administration, agriculture, nursing, physical education, radio and television production, rural church work and guidance.

In Washington, while becoming acquainted with each other, these young people studied the English language, American culture, religious life, higher education and customs. They toured the nation's capital and visited embassies of their respective countries. Mrs. Florence H. Cox is the director of the program.

Methodist Prints

Carmela Silva of Peru

All the Crusade Scholars are outstanding personalities. Their interests and achievements make fascinating reading. The few that are mentioned on these pages are typical of all the others.

Carmela Silva's earnestness of purpose is deeply rooted in her religious experience and faith and has inspired her to serve her church as a full-time Christian teacher in Peru. Both of her parents are Methodists and in complete sympathy with her work.

A graduate of San Marcos University and former primary teacher in Colégio Americano, Carmela came to the United States to study Christian education and general educational procedures at Scarritt College and Peabody College, Nashville, Tennessee. Upon her return to Callao, Peru, she will teach philosophy and social science in the high school. She is regarded by those associated with her as a highly capable teacher.

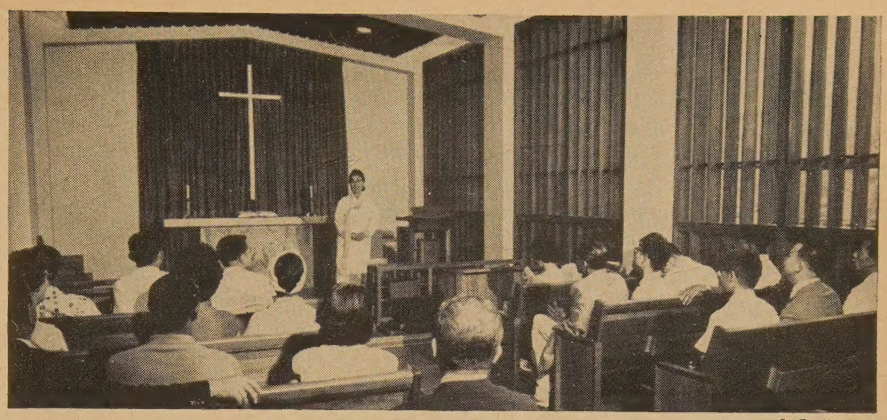
"I will always thank you," asserts talented Marcia Damesceno (center), to those who made it possible for her to study sacred choral music in the United States. Currently this young woman from Rio de Janeiro whose "outstanding contralto voice has more than once held people spellbound," is studying Christian education at Scarritt College in Nashville, Tennessee, before going to Westminster Choir School in Princeton, New Jersey, for special courses in sacred music.

O. L. Simpson

Michiko Tonegawa, Marcia Damesceno, Sunyong Ham

Miss Damesceno's natural ability as a choir director has resulted in memorable musical programs in her local church and for a Youth Congress held last year in Rio de Janeiro. According to staff members of the School of Sacred Music at Colégio Bennett, from which she holds a certificate in sacred music, this young woman "serves with patience and dedication in an area of ministry still in the pioneering stage yet recognized as a potentially fertile field." Having worked as assistant in the Boarding Department at Colégio Bennett, she will return there to teach in the School of Sacred Music and to assist in its extension work.

Of her President Sarah Dawsey, of Bennett, says, "The Church of Brazil and Colégio Bennett will greatly benefit, too, from Marcia's opportunity to widen the gifts given to her by God."



O. L. Simpson

Sunyong Ham leads chapel

Capable Sunyong Ham's fine Christian spirit is reflected as she conducts an evening vesper service during the orientation course in the worshipful International Chapel on the American University campus. After graduation from Ewha Women's University in 1956 she became secretary to President Helen Kim and worked in the university office in Seoul, Korea.

This year she is enrolled at Illinois Wesleyan University in Bloomington for undergraduate study. (She was awarded the Central Illinois Conference scholarship for a foreign student.) Next year she will work for her master's degree in business administration and special office management at the University of Syracuse.

This training has been undertaken in response to a need to prepare young women for the increasing business opportunities now available to them in Korea. Upon her return to her native land, Miss Ham will teach business and secretarial training courses in the university and continue to work in Dr. Kim's office.

Her stay in the United States seems exciting. "Everything in the States is simply amazing and wonderful," she declares.

Training to be an assistant professor in mathematics at Tokyo Woman's Christian College, Mrs. Aiko Negishi (left) studies higher mathematics as she works toward a Ph.D. degree at the University of Chicago. She has served as a full-time teacher in the junior college department in Tokyo. Mrs. Negishi is recognized as a leader in religious life at the school where she presides at worship services. In so doing she "gives stimulus for study to the students." She has a son in Japan. Her husband was killed during World War II.

Michiko Tonegawa (center) is not a Crusade Scholar, but is being sponsored by the Commission on Deaconess Work for a year's study

O. L. Simpson

Mrs. Akiko Negishi, Michiko Tonegawa, Esther Hang

at Scarritt College, Nashville, Tennessee.

Teaching in a Methodist school at a lower salary in preference to a government school was the choice of Esther Hang (right) because she sought happiness in her work rather than "material things." In Singapore, in addition to her full-time teaching load at the Anglo-Chinese School, she has a large Sunday-school class of third and fourth graders whom she keeps "on their toes most of the time." She has fine administrative ability and a deeply devotional spirit. At Peabody College, her work toward a bachelor's degree in school administration is slanted to kindergarten with special training in art and handwork. She is interested in scouting also.

The daughter of a Methodist minister, Miss Hang is one of twelve children. Her schooling was delayed by the Japanese occupation in Malaya, also because it was necessary for her to give financial assistance at home. She finds her experiences in the United States "enriching and invaluable—the only way to give world peace."

●

O. L. Simpson

Florangel Rosario

Petite pioneer in a glamorous field of service, the highly important communications field in the Philippines, is charming Florangel Rosario. On leave as acting director of the Radio Television Department of the Philippine Federation of Churches in Manila, Miss Rosario is studying skills and techniques this year at the University of Syracuse, and becoming more aware of the place of broadcasting in a free society. After completing her requirements for a master's degree at the University of Syracuse, Miss Rosario will visit religious broadcasting and drama workshops at Methodist and interdenominational studios.

Inspired to enter this field by attendance at a workshop some years ago, Miss Rosario recognizes the need for trained Christian radio workers and is deeply interested in the use of radio by the church in the Philippines where she will play a role in that ministry. In Manila she has written, directed, and produced a number of high-calibre religious and secular programs for the Federation's station DYSR and for some commerical stations as well.

According to "guesstimates" from the field, some 850,000 listeners are reported for the seventy-seven hours of programming on the air each week (the maximum time allowed under present licensing). Approximately 40 per cent of the programs are directly or indirectly religious. One outstanding series, directed by Miss Rosario, is a forty-five-minute program, "Great Music of the Church," which has been given free time on the government's civilian defense station.

That the programs are appreciated is evidenced by excerpts from fan mail. "I am a missionary here in the hill country of northern Mindanao. I certainly appreciate listening to your programs, especially the great classical and religious music." . . . "I am a rabid fan of your excellently directed station, and I do not want to miss any of your Christmas programs." . . . "We are regular listeners . . . especially to morning melodies . . . I enjoy listening to dedications and music, morning worship and news in Visayan where my parents also enjoy them. The program has become a regular part of our days." . . . "Thanks to DSYR I can worship in bed, since the doctor prohibits me from (attending) church service . . . But the significance of the day is not lost for I can hear the church service over DYSR." The station has been commended for its service to the Red Cross, Girls Scouts, and other community agencies.

Together with thirty-four students from all parts of the world Miss Rosario toured the Canadian Broadcasting Company. Insofar as possible she participates in church and college life at Syracuse. "Football has added dimension to my training," she says. She was chosen to represent Syracuse on an international panel during which she described the Crusade program and the work of the church in the Philippines. "I am always very willing and enthusiastic to appear before any such groups as it will give me a chance to let others know I am a Crusade Scholar."

FORMER SCHOLAR HONORED

A former Crusade Scholar, well known to American Methodist women, is now a leader of Methodism overseas in theological education. She is Dr. Ivy Chou, one of six Crusade Scholars now serving as the heads of Methodist theological seminaries overseas. Dr. Chou is the president of the Methodist Theological School in Sibu, Sarawak, which trains both Ibans and Chinese for the ministry.

Born in Foochow on mainland China, Dr. Chou attended Hwa Nan Girls High School in Foochow and was a Crusade Scholar during 1947-1948 at Columbia University. She later served as principal of Hwa Nan before going to Sarawak in 1950 as dean of the Summers Memorial School. During 1960-61, she has been honored by being chosen as a member of the Program of Advanced Religious Studies (PARS) at Union Theological Seminary in New York City.

ALOHA!

susannah wesley community center

by
MONA E. KEWISH

IT IS A "big, wide, wonderful world" for the State of Hawaii these days. The pounding pulse of the new state can be felt as one moves through the islands. The cities, the towns, and the rural areas are caught up in the rapid movements of the world.

Susannah Wesley Community Center is a part of this changing, surging movement in Honolulu. Starting in 1958 as a community center in a location formerly known as the Susannah Wesley Home for Girls, it was necessary after a few months to discontinue the program until new workers could be secured.

In July, 1959, Miss Genevieve Poppe, deaconess, former director of Mary Todd Gambrill Neighborhood House, Wilmington, Delaware, and Miss Beatrice Orrell, deaconess, former director of Wesley House, Key West, Florida, went to Hawaii. As they arrived they received the usual festive holiday welcome which only Hawaii can give to strangers who enter the doors of the Islands.

Cooking is always fun in a girls' club under the guidance of Miss Genevieve Poppe.

Anticipations and questions were many as the workers considered what they would do at Susannah Wesley Community Center. Who were the people? Were they Americans? The peoples of the world? What cultural backgrounds did they represent? What languages? How would the children from Chinese, Filipino, Japanese, Korean, Vermont, or Texas backgrounds get along together? What did they have in common? How could the workers lead them and their families into the experiences of Christian fellowship?

What were the needs of the community? Would the people "come running" to the community center as soon as they learned it was open? Would the mothers be quick to volunteer to serve in the program, or would it take patience, understanding and much discussion to interpret the meaning and the work of the community center and their responsibility to it. These and many other questions came to the minds of the workers as they began their work.

These passing weeks and months have been active, exciting ones. They have been difficult, discouraging ones. There have been meetings with the local board, hours of planning and reorganization of local board structure, setting up new

committees, involving board members in the total planning and service for the community center.

These have been days of home visitation, getting acquainted with neighborhood resources. These have been days of learning to know the churches, the ministers, and other Methodist leaders who also are concerned with the problems of people. Beginning a new job is a difficult task at any time, but starting a community center in an area where there has been no center, where there have been no patterns for program or a scheduled use of rooms or equipment, is even more difficult.

A community center is more than its building, its equipment, or its activity. To fulfill its rightful place in the mission of the church, it must speak with greater emphasis, saying through deeds and actions the meaning of its heart.

The community center has the responsibility to be an *interpreter* in the community—interpreting the message of Christ by helping individuals find their place as responsible citizens in a community; interpreting the meaning of cooperation by providing opportunities for neighbors to work and play and think together; interpreting the meaning of service by providing ways for children, young people, and adults to render service.

We *Tug* in any language! Miss Beatrice Orrell is the leader.

The community center has the responsibility to be a *reconciling force;* reconciling neighbor with neighbor, bringing people together for clarification and understanding of problems and differences. Sometimes this reconciliation is achieved through group games, over a cup of tea, or when neighbors come together to discuss such questions as, "How do we keep Johnny and Mary from sitting in front of the television all day?"

The Susannah Wesley Community Center building is a small one but it is large enough to have a big concern for the people in its community. It is large enough to interpret the meaning of love and harmony in the community. It is large enough to bring reconciliation where misunderstanding, distortion of ideas or conflicting goals increase tension.

As this community center begins its new role in the community, the leaders are working with a limited number of groups. English classes have been started for adults. Young children enter into play activities. Boys and girls of elementary school age are finding their place in clubs. The large playground is a busy spot. Parents, with their children of several ages often join in family games of volleyball or other sports. The playground is a "meeting place" and a "getting acquainted" place.

Susannah Wesley Community Center, its workers and local board members look to a bright future. They look ahead, knowing that Methodist women, not only in Hawaii, but in Woman's Societies throughout the United States will give their strength and support to develop this work in Hawaii.

Reception for new workers at Susannah Wesley Community Center. Left to right, Mrs. Loren Steiner, president of the board; Miss Genevieve Poppe, director; Miss Beatrice Orrell, program worker; the Rev. Harry Komuro, superintendent of the Hawaii Mission; Mrs. James Komuro, president of the Hawaii Mission Conference Woman's Society.

Methodist Youth Meet in Mexico

by
HELENE ROSSOLL

Miss Rossoll is an LA-3 missionary stationed at Centro MacDonell, Durango, Mexico.

"EVERYBODY ought to know who Jesus is," was the heartfelt song of hundreds of young people from all parts of Mexico as they gathered together to celebrate the Twelfth National Methodist Youth Congress in the historic city of Puebla. On the night of September 19, the week's activities were initiated by an opening service in which the Reverend Alejandro Ruiz Munoz, executive secretary of the Board of Christian Education of the Mexican Methodist Church, presented an inspiring message entitled, "The Challenge of Christ for Christian Youth of Today."

By the second day of the congress, people of the city had already begun to ask, "Who are these young people, each proudly wearing a red and white badge, and with a Bible and notebook in hand?" Each delegate displayed with pride the Cross of Malta, the international symbol of the Methodist Youth Fellowship, adorned with red and white ribbons, the chosen colors of the Mexican organization. Many opportunities for witness were made possible through the curious questioning of people who were anxious to know the meaning of the activities taking place in their city, and were willing to listen to the message in the words of enthusiastic youth, eager to share the Good News of the Gospel.

Special worship services highlighted the week's activities. As a fitting beginning for the first full day of activities and those of the coming week, we participated in Holy Communion to prepare our hearts and minds for the days ahead.

The call to full-time Christian service was the theme of a special evening program in which students from the Deaconess Training School and the Seminary presented their testimonies. All of us were inspired by these people who had committed their lives to God and His service, realizing the sacrifices that they must make. After a sermon by Bishop Eleazar Guerra, thirty-five young men and women answered the call to full-time Christian service.

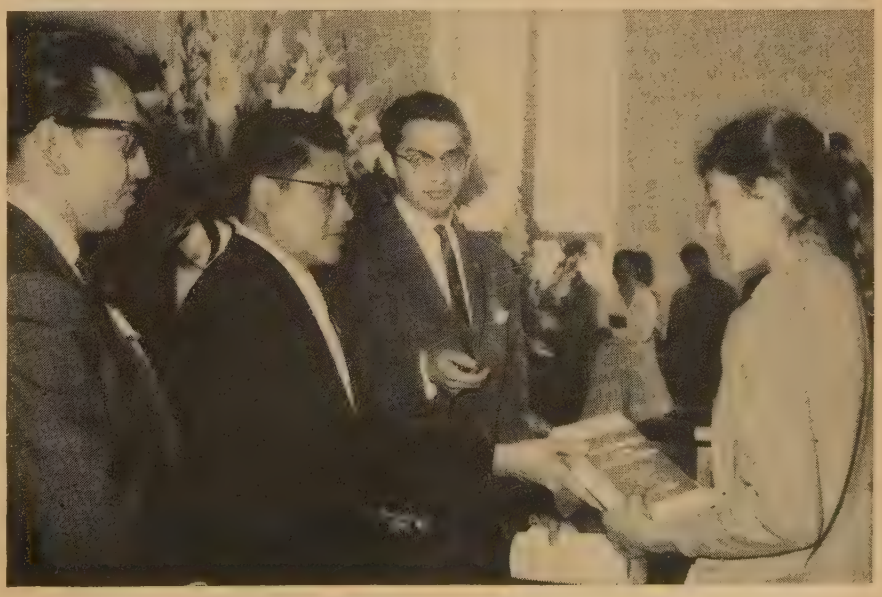
One of the most impressive services was dedicated to the National Plan of Activities, "The Seven Lights," which refers to the seven goals to be completed by each group during the year. In the darkened sanctuary, a candle was lighted as each goal was read and explained. Then representatives of each Youth Fellowship that had completed at least six of the goals crowded the altar. The service was culminated by a stimulating message by the Rev. Gaspar Garza y Garza, secretary of Evangelism of the Mexican Methodist Church.

Two special guests invited to participate in the events of the week gave a special emphasis to each day's activities. They were the Rev. Howard W. Ellis, artist, preacher, and interpreter of Christian art, the present director of the Co-operative Department of Youth Evangelism of the General Board of Evangelism of The Methodist Church in Nashville, Tennessee, and the Rev. Robert Escamilla, distinguished collaborator in the work of Spanish-speaking churches in the United States, who is at present pastor of a Methodist church in San Antonio, Texas.

Many special events added interest and enthusiasm to each day's schedule. The National Bible Competition based on the knowledge of the book of Acts and handling of the Bible was entered by many delegations and won by those who had previously spent much time in preparation, study, and practice.

Each delegate selected one of seven interest groups led by able pastors and collaborators of the Board of Education. These groups included evangelism, Christian social relations, the rural church,

A winner in the national Bible competition receives a prize from the Rev. David Juárez Pena.



world youth movements, and the church and state.

Among the important activities were the numerous and indispensable business sessions to discuss rules and regulations, hear reports from the national cabinet, make new resolutions, modifications and amendments to the constitution, and discuss problems of the group in general. A special session was held for each of the three groups represented, intermediates, young people, and older youth, in order to discuss the problems particular to their specific organization, and make suggestions in regard to the plan of work for the coming years.

One of the most important events in the course of activities was the election of the new national cabinet to serve until the next national congress. A fine, representative group of young men and women were elected to guide and direct the activities of the Methodist Youth for the next two years. During a special act of dedication, they pledged themselves to consecrated service for the Christian cause in their individual posts and through the Mexican Methodist youth.

Of course, no meeting of young people would be complete without moments of recreation, fun, and fellowship. The different delegations competed vigorously in basketball and volleyball tournaments during snatches of free time. Each mealtime was enlivened by skits and comic acts presented by many groups to entertain the diners. Many found time for sightseeing in the beautiful and interesting city of Puebla.

At the close of the conference, a delegation left for a visit to Jalapa, Veracruz, to see the work now in its very early stages in the mission sponsored and supported by the Methodist youth.

As each of us went our separate ways, we felt our hearts full of joy and gratitude for the experiences we had shared. Within us burned the flame of hope and assurance that truly with Christ as our guide, Christian youth of today can and will be Owners of Our Century.

Windows for Worship

by

MURIEL DAY

THOSE who have seen the headquarters of the Board of Evangelism in Nashville, Tennessee, will recall its striking location facing the long street with the imposing and attractive buildings of Scarritt College on one side and of the Board of Education on the other. In the Upper Room Chapel a magnificent stained-glass window, called the Pentecost Window, commemorates the coming of the Holy Spirit upon the disciples in the upper room. It interprets the story of Pentecost and the lives of individual heroes of the faith.

The beauty and significance of this window led to the thought of other impressive windows which are part of the worship and Christian growth of young people.

The beautiful Good Shepherd window in the chapel in the Navajo Methodist Mission School.

A most memorable one, many will agree, is the one in the chapel of the George O. Robinson School in Santurce, a suburb of San Juan, Puerto Rico. As you enter the building, even as you go up the few steps to the chapel, the first thing to compel your gaze is the rich blue of the magnificent window that faces the visitor. In the center is Christ with a little dark-skinned child on his lap. Across the window is the theme: "Suffer the little children to come unto me. . . ." Three phrases on the window represent three goals of the school: Dignity of Labor; Sanctity of Learning; and All to the Glory of God. The window is protected from hurricanes and lesser storms by great wooden doors on the outside.

Another educational center with beautiful and appropriate windows is the Navajo Methodist Mission School in Farmington, New Mexico. In the attractive Ryder Memorial Chapel are two challenging windows. In the rear is "The Good Shepherd." No theme could be more meaningful to our students who live in a sheep-raising area. Every student can readily understand the biblical story.

At the front of the chapel is the window with the picture familiar to all Christians, Holman Hunt's "Christ the Light of the World."

These meaningful windows will inspire and challenge many to dedicate themselves to Christ and go forth to strengthen the bonds of faith in world Christian fellowship.

The window in the chapel at George O. Robinson School is a focal point of worship.

Unfinished Business

by

DOROTHY R. GILBERT

Missionary nurse on furlough from the Congo, Miss Gilbert is living with her family in Pittston, Pennsylvania.

I HAD made monthly visits to supervise the rural dispensary at Ukit'Udimba in e Central Congo Conference for o and one-half years before meeting one of the village midwives. knew they existed because most the babies were born at home, though there was a maternity spital nearby, run by a Belgian ster. Still, seventeen miles through e forest and across streams was long walk for a woman in labor. In casual conversation with the others I learned that there were official midwives of the village, t each family had an aunt or andmother who delivered all the bies in her family. I tried by vious ways to win the confidence these women. For some reason ey seemed to be afraid of me, to ink I would report them to somedy, though I can't imagine to hom. When I gave lessons in giene to the women at the clinic included messages for the midives on the need to wash their nds and the advisability of hostal delivery for at least the first by.

Then one day early in May a ung girl came to the clinic, acmpanied by several members of r family. "She's in labor," said r mother excitedly. "Please exnine her." I noticed another iddle-aged woman standing aside, r arms folded and the corners of r mouth pulled down. When I amined the girl I found that she as not yet in true labor. I told is to the family.

"I told them she wasn't in labor," claimed the woman, "but they ouldn't believe me. I told them ere was no need to bring her to u, but they insisted." I took a ep breath. Ah, at last I had met my first midwife. I looked my colleague in the eye.

"You were absolutely right, my friend," I continued. "But she does seem to be having quite a bit of pain. Maybe I can help her." I asked the dispensary nurse what kind of sedation he had on his shelves. I found some capsules and showed one to the midwife. "Let's give her this medicine so that she will get a good night's sleep and be rested if she goes into labor in the morning."

"Oh, no!" she replied firmly. "I don't want her labor stopped; I want her to get the birth over with."

"So do I," I assured her, "but I guarantee this will merely help her get some rest." The midwife agreed grudgingly and the family went away.

Before I left for home the next day I asked about the patient, thinking I might be able to persuade her to go into the hospital with me. I was told she had gone to the garden to gather greens! But the next month when I made my visit the nurse told me the girl's baby was delivered at home—shortly after I left. So much for my first encounter with the traditional birth attendant.

On my next visit there was a different story, however. At 9:00 P.M., just as I was about to blow out my candle and go to bed, a breathless messenger called me urgently to the dispensary. There was another family, another midwife, but this time it was *she* who had brought the patient, in premature labor and hemorrhaging. My only equipment was a pair of examining gloves, some antiseptic solution and a rather weak flashlight. The old lady watched anxiously as I worked to deliver a pair of tiny twins. The babies did not survive, but the mother did, and the old midwife got down on her knees and rubbed dirt on her head in the Atetela manner of expressing deep gratitude.

This was my last visit to Ukit'Udimba. Less than a month later, on June 30, 1960, the Congo gained its independence. I had to leave shortly thereafter because of the Army mutiny and the collapse of law and order in many parts of the country.

I often think of the village of Ukit'Udimba and of the many things still to be done there. I had dreamed of letting the people build a small maternity hospital there, as they had often begged to do, and of staffing the dispensary with a nurse whose wife I had trained as a midwife. Now that a beginning has been made in winning the confidence of the village midwives, what wonders we could accomplish together for the women of that area!

What are the wranglings of politicians in Leopoldville to the women of Ukit'Udimba? All they want is a little peace to work their gardens and raise their children. They have found out that, because of people somewhere in the world who care for them, they do not have to die in childbirth and they do not have to bury every other baby they bring into the world. Even now they are not left all alone. Our missionary men are still in Central Congo, and one of them is supervising the rural dispensaries. The young midwives I trained go with him to weigh the babies and examine the prenatal patients.

Teaching those girls was almost like dividing myself up and spreading myself around a little farther than I could go alone. Still, there is a big piece of me left that is longing for the day I can go back to the Congo and to my mothers at Ukit'Udimba.

The Rolling Years

by

OSTA COULTER, *Retired Deaconess*

(This article points up vividly the values of the printed word. No one told Miss Coulter about deaconess work; she read an article in a church paper.)

Miss Osta Coulter

I AM NOT the type of person who reminisces too often about past years. However, it is well to evaluate years of Christian service that they might become an inspiration to someone who is looking for a turning point in her life, a desire to live a worthwhile life, or to follow the admonitions of the Christ who said, "Follow me." There is no more complete and satisfying life than the life of a Christian who follows the Master every day, no matter whether he is a minister or a layman, a business man, or a farmer.

Nestled among the rolling hills of my native state of Pennsylvania was a farm home, in which I was born. I was nurtured by a Christian mother and father—my mother teaching me portions of the Bible, and my father reading its stories to me, thus guiding my feet in a way that finally led me into paths of Christian service.

After my high-school days, I became ambitious to enter the business world. Eventually I graduated in a business course from Grove City College. After finishing the training, I did not seem to be satisfied in pursuing that course. Voices were calling me to another field. No minister or friend ever approached me about Christian service in the church. I had not heard of deaconess work as an avenue of Christian service for women. But one day while reading a paper called *The Epworth Herald*, I was inspired by an article on deaconess work to write to the editor of the paper. From this correspondence, I decided that was to be my role in life. Upon further investigation, the way opened very plainly, and I left for a training school in Connecticut. The vision did not fade. After completing the course of study, I was duly consecrated by Bishop William F. Anderson, and worked for a few years in New Haven as a parish deaconess, a form of service I have always preferred.

To be nearer my family, I transferred to my home state and worked in Pittsburgh, Pennsylvania. The years I spent in that smoky city were fruitful and much enjoyed. My work began at the Traveler's Aid at the Union Station; then parish work and a couple of years in settlements. After that, I spent a year in Georgia at the Ethel Harpst Home.

Most of my years of service have been spent in the North-East Ohio Conference (twenty-eight years). A great many years were spent in Canton, and some in Warren and Berea. I was sent to Canton to undertake the work in a mission field which, for lack of proper location, did not prosper. Eventually, after a study, we located the work in another part of the city and it became the Wayside Community House which I directed for fourteen years. This work filled a real need in the community during the years of the depression.

After that, I worked as housemother in the Berea Children's Home, and for the past five years, as secretary to the district superintendent of the Canton District of The Methodist Church. Now, I believe it is time to retire, but not quite. Perhaps, because of my pension and social security, I may be able to give some service in a church not able to pay the salary of a deaconess.

Looking back over the years, I realized ever deeply that God called me to this type of work and I have been richly blessed in serving Him in every phase of it. The motto of the Methodist deaconesses in Germany is, "I serve neither for reward nor gratitude, but from gratitude and love. My reward is that I may serve." This is my motto, too.

The Deaconess Call

"What is my heart's desire?
I wish only to serve.

Whom would I serve?
My Lord, through the poor and suffering.

Why do I serve?
Not for mere gratitude, nor for material reward,
But only because I love.
My reward is in my opportunity to serve.

And if thereby I fall in line of duty?
I will remember the courage of Esther when she said,
'If I perish, I perish.'
Though she knew not Him, in love of Whom I give my life,
And who will not permit me to perish.

And if I grow old in service?
Then will my heart be renewed as the palm trees,
And the Lord will satisfy my soul with grace and mercy
In peace will I walk, and no care shall ever disturb me."

—William Löhe

Reprinted from the January 1954 issue of *The World Evangel*, the magazine of the Women's Society of World Service of the Evangelical United Brethren Church.

GUM MOON—

GOLDEN PORTAL"

by

EUNICE JONES STICKLAND

Even washing and ironing can be fun when the girls do it together.

THE name "Gum Moon" means "Golden Portal," and this friendly home is truly at to the girls there now or who ve lived at the residence during e past twenty years.

Forty-one girls and three staff embers comprise the present ppy family of this residence hall, uated in a busy section of one the largest Chinese communities tside the Orient—San Francisco's inatown.

"About one-third of our girls me to us from Hong Kong, ahiti,, and Formosa," says Miss ie Straley, the deaconess who rects this Woman's Division oject. "Although this home was arted with business girls in mind, day many of the residents are idents. They are training in the any colleges in San Francisco to be teachers, social workers, secretaries, and for various other occupations."

One young woman who conducted her own radio station in Formosa attended San Francisco State College one semester. Then she was awarded two scholarships—one from the University of California at Los Angeles, and one from a university in Seattle, Washington. She accepted the latter and is now completing her studies in that institution.

Another girl is a teacher of mathematics from Hong Kong. Her brother arranged for his sister to live at Gum Moon while studying in San Francisco State College for her master's degree. The brother, an engineer, is studying on a scholarship at Stanford University. His sweetheart lived at Mary Elizabeth Inn, also a Woman's Division residence for business girls, and last Thanksgiving the staff of the Inn announced this couple's engagement at their Thanksgiving dinner, to which Gum Moon staff members were invited.

"We think of Gum Moon as a home and we are the family," says Miss Straley. "The girls do their own cooking, each having cupboard and refrigerator space. To be in the large kitchen at evening meal time and hear the happy bantering and laughing is to catch the spirit of a very happy household. The girls frequently invite guests for dinner." Once each month staff members invite all girls whose birthdays fall in that month to dine with them in the staff dining room.

Many of the residents make their own clothes. They do their laundry, too. Miss Straley says the ability of forty-one girls to use one hair dryer, one sewing machine, two ironing boards, and four stoves peacefully and harmoniously speaks well for the native gentleness and good humor of these Chinese girls.

"They are very courteous daughters," continues the director. "If ever a girl finds that she is to be out later in the evening than she anticipated, she never fails to telephone us. Few of our girls come from Christian homes. By sponsor-

The attractive newly decorated parlor at Gum Moon is in almost constant use. Here the girls watch TV, sing, visit with each other and with friends.

ing a weekly vesper program and a Bible class, by keeping inspirational literature on our reading tables, and endeavoring to make our actions Christlike, we try to make this home truly Christian."

Several years ago the girls started using Blessing Boxes. At the Thanksgiving Vesper these "thank offerings" are given for their chosen charity. One year the gift was $300, enough to provide a scholarship for a student in Korea. Other years they helped a nurse in India, sent CARE packages to Hungary and Korea, and bought a cross and candle set for the Gum Moon chapel.

Some of the girls are active workers in nearby churches. One teaches a junior high school class, and two help in kindergarten classes. Still another leads a weekday club of ten- and eleven-year-old girls. For many years Gum Moon girls have volunteered from two to four days of service in the Chest X-ray Mobile Unit.

The purpose of this home is to help girls adjust to life in the city, so there is a limit on the time they may live there. Most of them leave to get married or to live closer to their work.

This project is typical of the way the Woman's Division keeps "in step with time" in missionary work—changing its type of service as new needs arise. In 1870 when Methodist women became concerned about the plight of young Chinese girls, victims of white slavery, they opened a rescue home in San Francisco's Chinatown. Many years later it was changed to an orphan's home. In 1940 the project was named Gum Moon Residence Hall, and the sturdy brick building became a home for business girls and students.

The Rev. T. T. Taam, who for almost twenty-five years has served as pastor of the Chinese Methodist Church, down the hill from Gum Moon, says that when he came to San Francisco there were few Chinese employed outside of Chinatown, but today there are more than 200, both men and women, employed as engineers, secretaries, and in many other departments in City Hall alone. In the financial district of the city, Chinese girls are often on the preferred list as secretaries.

"Daughters" in this home helped to celebrate the twentieth anniversary of their beloved Gum Moon Residence Hall recently. Former residents, present and past board members attended as well as many Methodist women interested to see what their gifts are doing in building a Christian home for business girls in San Francisco.

Kwassui Alumna

by

HELEN G. MOORE

"IF I had not studied at Kwassui I would not be in this position. My life up to now has been in preparation for today." Thus spoke Mrs. Masa Nakayama, Minister of Welfare in the ad interim cabinet of the Japanese Government and Japan's first woman minister, at a tea given in her honor by the Tokyo Branch of the Alumnae Association of Kwassui Junior College, Nagasaki, Japan.

An early graduate of Kwassui, she later came to America where she studied at Ohio Wesleyan University and returned to her alma mater to teach until her marriage.

Having brought up her family of four sons, Mrs. Nakayama helped her lawyer husband in his campaigns for election to the House of Councilors in the National Diet and was qualified to be an elected member of the Lower House of the Diet when women were permitted to enter active government service after the war.

Mrs. Nakayama was sent as Japan's observer at the United Nations before Japan became a member. She was in the group when the treaty negotiations were going on and was chairman of the Repatriation Committee when Japanese civilians taken from Korea and Manchuria were allowed to come home from Siberia. She was Vice-Minister of Welfare under the Yoshida Government, and active on several committees in the Diet.

"When I went to America a few years ago I laid a wreath of chrysanthemums on the grave of Miss Elizabeth Russell (founder of Kwassui) and Miss Marianna Young (the second president of Kwassui) as a token of my gratitude and affection for them and the other teachers who will never fade from my mind.

"Another person for whom I am truly grateful is my mother. Although I was an only child, she willingly let me go abroad to study in the hopes that her own dreams for me might be fulfilled."

We who listened to her and saw her kindly smiling face felt that truly God is working in His world today. Surely the influence of His love is being felt even by those who do not know Him as strong Christians like Masa Nakayama carry His spirit into the very heart of the nation's life.

THE WORD... in our midst

by

RALPH TAYLOR ALTON

This address was given by Ralph Taylor Alton at the Annual Meeting of the North Central Jurisdiction Woman's Society of Christian Service held in Milwaukee, Wisconsin. Bishop Alton is the resident bishop of the Wisconsin Area.

THE theme of this meeting is such a succinct and clear expression of the purpose of the hristian faith that it deserves to e thoroughly understood. In my dgment, the Word in our midst what the gospel of Jesus Christ nd the entire enterprise of the hristian church are all about. Let e analyze its meaning word by ord.

The Word

The title "The Word" describes specific and unique fact of Christan faith. It points to a definite, lentifiable spiritual entity. The heme does not say *a* word or *some* ord but *the* word. It thereby firms that there is a word that *the* word—an objective reality.

We need to remind ourselves at he outset of that fact for there re many voices claiming to have he word for our time. They run ll the way from voices of economic ressure represented by cajoling ommercials on radio and TV to he multitude of pseudo-philosophic ppeals to men on behalf of what claimed to be the way to the appy life. In addition, all of us re tempted to identify some word hich seems good to us as *the* word nd to insist that those who will ot accept it just are not wise. But hen a Christian says "The Word" e is referring to a reality rooted the fact of God.

The creation story in Genesis akes a poignant identification of he importance of the word as an xpression of God's creative purose. The story says "and God aid 'Let there be light,' and there was light." And this poetic record of the creation continues to suggest that the whole creative process took place at the expressed word of God. Modern scientific knowledge has made us appreciate the almost immeasurable activity of God which this Bible story summarizes as the word by which God created.

The Bible is often referred to as "The Word of God." But we do not understand what is meant by that until we see that the Word of God goes far beyond the words found in the Bible. The preface to the Revised Standard Version of the New Testament reminds us: "In the Bible we have not merely an historical document and a classic of English literature, but the Word of God. The Bible carries its full message, not to those who regard it simply as a heritage of the past or who praise its literary style, but to those who read it that they may discern and understand God's word to men."

In the light of this truth sometimes a clear understanding of the Word of God makes us aware that some words in the Bible attributed to God could not possibly be His words at all. A God who would say "Love your enemies, do good to them that hate you and pray for them that despitefully use you" would not under any circumstances order the army of Israel to destroy their enemies, men, women, and children. In addition the word of God at times stands clear of any words recorded as His; we may know the word of God for a situation even though no recorded words refer to it.

When as a boy I received my mother's reluctant permission to sit with some friends rather than with her in church, I remember that during the service the other boys and I began to pay more attention to one another than to the preacher. In the midst of our irreverence I glanced across the church, saw a flashing eye and a set jaw and I got the word. At times our understanding of the word of God may be like that—no words ever spoken to tell us what we need to know, but we know, for the word of God is revealed to us.

To the Christian the expression "The Word" has special significance for, as the theme Scripture of the Woman's Society reminds us, "The Word became flesh." That means that the same Word that is command created all things, the same Word that moved in the hearts of patriarchs, prophets, and poets who penned the pages of Scriptures—that Word became man to reveal to us in human form, in the faith and behavior of a human personality, the nature and purpose of God. To call Jesus the Word does not mean simply that through Him we hear God; it means that in Him we see and understand God. It does not mean simply that Jesus was God's mouthpiece, but that Jesus was the human counterpart of God's eternal spirit.

It is this Word that I take it the theme urges in our midst, not subject to our ratification or amendment. He is not just simply a good Word which we hope people may choose to make the Word for their lives. He is the Word for all of life, before whom all life stands in judgment, and through whom alone life finds its salvation. Other world religious leaders may

have had some letters of the Word but only Jesus Christ *is* the Word. This is the central assertion of the Christian faith.

Permeating

I do not know what semantics would have to say about the word "midst" but I know what the word should mean in the context of this theme. It is indicated by figures Jesus used with reference to the place of the Word of God in life: light, salt, yeast. To have the Word in our midst means not just having the Word of God around somewhere—on the periphery or as a decorative addendum to life—but permeating the whole nature of living. This has not been the case for many Christian people.

For many Christians, their faith has been much more the trimming and the braid on the dress of life than the warp and woof of its fabric. Too much of life even on the part of people who claim to be Christian goes along impervious to the influence of the Word of God revealed in Christ. We do not have the Word in our midst by relegating relationship to Christ to matters of worship and activity in the church. I am not nearly so concerned that the life of the Christian church might become unorthodox as I am that it might become irrelevant.

The Quadrennial Emphasis of The Methodist Church goes to the heart of the matter. It says: "The Christian is to witness not simply within the church organization but by word of mouth and by way of life where he works and plays. Jesus Christ will be proclaimed as Lord of all the earth only as deeply committed laymen carry the good news of Christ and His ethical principles and resultant practices into the heart of the so-called secular world. Thus the kingdoms of this world are become the kingdom of our Lord and of His Christ."

The word "midst" has a temporal insistence in it, too. It refers to the world of our day in which the Word must have permeating influence. And that world is a different kind of world from that of the last generation, even different from the world in which I began my ministry. Man's investigation of space, the result of the social revolution increasing in tempo around the world during the last half century, as well as man's grappling with natural powers he has discovered but does not yet know how to use creatively influence not only the life patterns but the thought patterns of our time.

We live in a world characterized by a tremendous sense of urgency. A new kind of eschatology characterizes our time—even among those who would not interpret this sense of impending doom in religious terms. Many people can tolerate slow evolution no longer to achieve what they believe to be their rights and so are creating movements of revolution. This is evident in the demand of people who for long centuries endured colonial status. Now they are insisting on their rights to freedom and self-government for which they are poorly prepared. It is illustrated by the crusade for freedom and democratic recognition by Negroes who feel they have waited too long for relationships to evolve and so must claim as their right what has not been granted them.

The Word must have reality in the midst of this kind of world. And actually, the Word of God in Christ is the only factor in the equation of human relations with power to save man from the otherwise obvious conclusion of irreparable strife and mutual annihilation. This word has tremendous relevance for our day. And we must declare that relevance and must ourselves become agents of its permeating influence in our midst.

Involvement

The word "our" is a troublesome word in the Christian vocabulary both because it is first person and because it is plural. In the first person it means that each one of us personally is involved in the use of it. A man cannot say "our" truly unless he is involved in it. Yet many Christians say "our" and mean "their." When we pray for the leadership of God's spirit in the affairs of men, particularly among leaders of nations, don't we mean nations not already on the right side like we are?

If the Word of God is to be in our midst, it must find its center in each one of us. If the kingdom of God has not begun to become a reality in your personal life, then as far as you are concerned it has not started toward fulfillment. The word "our" is both a personal and a plural word. It involves us with others—and the extent of the others is tremendously important. It may be very narrow, involving only "me and my wife, my son John and his wife, us four and no more." I remember hearing Stanley Jones ask a very pertinent question: "When you say 'Our Father' how big is your 'Our'?"

The Word in *our* midst must begin with every one of us, but it must extend to the folks who live next door, those who live across town from us, those whose skins are not the same color as ours, those who don't speak the same language we do, those whose loyalties seem to us antagonistic. Indeed we cannot rest until that *our* involves us with the whole world.

The central symbol of the Christian church historically is not the cross but the sacrament of the Lord's Supper. The sacrament is a symbolic process by which Christians declare by act of body the purpose of their lives to have Christ in their midst. For that reason we eat the bread and drink the cup. We must make our service of the Word of God revealed in Christ a sacrament that places Him in the heart of the life of our time because He is in us and we are in the world. Only in this way will we give vital meaning to the theme by our living "The Word . . . in Our Midst."

Let Us *Unite* in Prayer

by

MRS. E. U. ROBINSON

GOD be merciful unto us, and bless us; and cause his face to shine upon us;

That thy way may be known pon the earth, thy saving health mong all nations.

Let the people praise thee, O od; let all the people praise thee.

O let the nations be glad and ng for joy: for thou shalt judge e people righteously, and govern e nations upon earth.

Let the people praise thee, O od; let all the people praise thee. Psalms 67:1-5, K.J.V.)

It is time to pray. . . . There is uch that is wrong in the world; ou and I live in what seems to e a perpetual crisis. This crisis tmosphere is world-wide.

But, wherever there is found the hristian church, there are those ho steadfastly believe that the ost potent recourse man has to-ay, with the world's tensions, ustrations, hatreds and fears, is at of prayer.

As you and I begin the observ-nce of Lent, the season in the hristian calendar that especially lls us to stop and pray and medi-te and give, we are strengthened the knowledge that the prayers countless others around the orld are united with our prayers supplication for peace; for eyes nd ears that see and hear the orld's needs; for the unity of irit and purpose for which our ord and Savior prayed in the pper Room, ". . . That they all ay be one; as thou, Father, art me, and I in thee, that they also ay be one in us: that the world ay believe that thou has sent e. . . ." (John 17:21, K.J.V.)

The *unity* in prayer of those who for seventy-five years have met in small or large groups has been the strength of the annual observance of the World Day of Prayer, the first Friday of Lent.

Today, when the *united* Christian witness seems more imperative than ever, the World Day of Prayer observance bridges all superficial differences of race, creed, denomination and emphasizes the oneness of purpose of the Christian Mission.

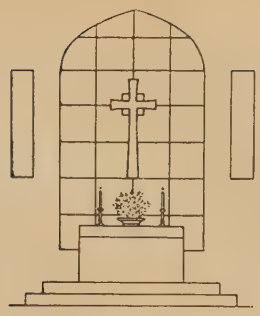
If you have access to a world globe (the world looks very different studied by globe rather than map), locate the Tonga Island, south of Samoa and St. Lawrence Island in the Bering Strait, the point farthest west in Alaska.

On February 17, throughout the twenty-four hours of the day from daybreak on Tonga until the sun is lost in the evening shadows on St. Lawrence Island, people will assemble in the spirit of *togetherness,* knowing full well that they are not alone in their aspirations and desires. As each group sings together, meditates together, prays together their minds and hearts will be centered on the theme for the seventy-fifth observance of the World Day of Prayer, "Forward Through the Ages."

Though differences in theological thought and practice often erect a barrier to sharing in the unity of fellowship, all people of Christian faith *can* pray together.

Methodist women believe in the efficacy of prayer; they practice the Christian discipline of prayer; they are concerned in the fellowship of believers around the world.

Let us *unite* in prayer.



A Steward's Prayer

Father of all mankind,
throughout this day help me to remember that a very real portion of Thy Kingdom has been placed in my keeping. Therefore teach me to love Thee:

With all my heart—

that I may love those whom Thou lovest, giving back to the most unlovable and difficult Thine own everlasting mercy and compassion:

With all my soul—

that I may seek fresh ways in which Thy divine power may surge through my commonplace routine from morning till night:

With all my strength—

that my hands may work the works of Him who sent me, that my energy may be poured out for the needs of Thy family, until all I own or earn or gain may be spent in a stewardship of loving kindness:

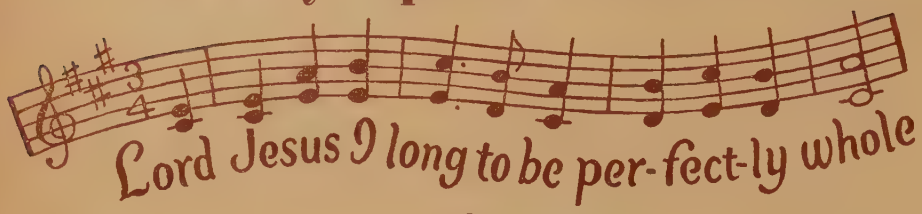
With all my mind—

that I may think Thy thoughts after Thee from moment to moment, making beautiful and significant each expenditure, always placing Thee first, that Thy Kingdom may come through my sharing, my caring, my daring —for Thy name's sake.

AMEN

Prayer by Margaret T. Applegarth. Written for the Stewardship and Benevolence Department, National Council of Churches of Christ in the U.S.A.

A Day Apart Service



by

MARY CLARK TIPPS

Dedicated to the Secretaries of Spiritual Life of the Southeastern Jurisdiction

PRELUDE: (Soft instrumental music, "Whiter Than Snow," from *Cokesbury Worship Hymnal,* No. 146.)

CALL TO WORSHIP BY LEADER:

"Lord Jesus, I long to be perfectly whole;
I want Thee forever to live in my soul,
Break down every idol, cast out ev'ry foe;
Now wash me, and I shall be whiter than snow."

(James Nicholson)

LEADER: This old gospel song brings to our minds our need to be whole. The longing to have within our lives a sense of wholeness is ever with us. Each of us in our best moments desires that life shall not seem scattered and confused, but gathered and coordinated. Small wonder that Jesus used so often the phrase, "be made whole." (Read for yourselves some of these marvelous instances: Matthew 9: 9-13; Mark 5:25-34; John 5:1-15; John 7:23; Acts 4:8-12. Have select ones read aloud.)

True, Jesus often used the adjective "whole" with relation to physical wholeness; but anyone who knows the Master detects that He always considered physical wholeness only as a part of that greater wholeness of the total life of the spirit. How many times He said, "Thy faith hast made thee whole!"—a purely spiritual victory!

(Leader introduces a period of witnessing by those who have had an experience with the question: "Which of you can testify to a time when, through faith, you felt your wholeness?")

We have seen people redeemed. It has happened! It is happening! Our God has acted, and is acting in time. Our Christian faith is based upon things which have happened, and are happening. Our God has acted—is acting. Christianity is not speculation but history! It has roots in life. God made Himself available to men through His prophets, then, supremely, in His Son Jesus Christ. Through His life and teaching and death and resurrection He brought power and immortality to life. And by the same token He manifests Himself in all true believers. Let us lift up our spirits in prayer.

PRAYER *(may be given by the leader or as unison prayer):* O God, our Father, we give thanks to Thee for Thy sufficiency. We delight in Thy steadfastness, Thy majesty, Thy power, and Thy love which reach to us, and through us, and animate us. Help us to seek Thee, and to partake of Thee as the thirsty hart drinks of the cooling stream—until we are satisfied. Grant that this in-filling may give to our lives wholeness and reality. In Jesus' name we pray. Amen.

LEADER: According to A. C. Conrad, from Genesis to Revelation there is written a long story of the heavenly Father committing Himself to the fulfillment of His purpose in the universe.[1]

We can believe that and so let us all praise our God who is Lord "of all worlds and all that are to be"—He who made all things and sustains them by His love and power, and who determines their end. Let us give praise first for the most obvious and direct evidence of His presence—let us give praise for the glory of the world around us.

Part I: Wholeness Through Relation With God's Physical World

LEADER: The Scriptures are replete with the splendors of nature.

READER: *(Reads aloud* Psalm 19:1-6 (King James Version) *with others following silently.)*

HYMN *(to be sung by all)* "This Is My Father's World," No. 72, *The Methodist Hymnal;* No. 106, *Cokesbury Worship Hymnal*

LEADER: May we now use some time for relaxed contemplation of God as we have felt His presence in our physical world. Remember the time you really met God in nature? As we bow our heads, let us spend a few minutes recalling *(leave time between questions)* Was it when you beheld an autumn hillside? A tender budding tree in the spring? On a winter night with the snow crackling under your feet? On a lush summer night with the stars burning close? Was it after a rain had washed the earth and sky?

The recalling of these experiences should become a part of making you whole again. It should draw you in love to God's world and to its Creator (*Here the leader may ask for some testimonies—brief ones—of how individuals have found evidence of God in nature.)* May we listen to a glorious tribute in music to God's presence in nature. You may follow the words in your hymnals as the music is played.

MUSIC: "The Spacious Firmament on High," No. 66, *The Methodist Hymnal.*

LEADER: A generation ago Walter Rauschenbusch, a great lover of nature and of men, expressed his adoration in "For This World"

[1] *The Divine Economy,* William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1954.

O God, we thank thee for this universe, our great home; for its vastness and its riches, and for the manifoldness of the life which teems upon it and of which we are part. We praise thee for the arching sky and the blessed winds, for the driving clouds and the constellations on high. We praise thee for the salt sea and the running water, for the everlasting hills, for the trees and for the grass under our feet. We thank thee for our senses by which we can see the splendor of the morning, and hear the jubilant songs of love, and smell the breath of the springtime. Grant us, we pray thee, a heart wide open to all this joy and beauty, and save our souls from being so steeped in care or so darkened by passion that we pass heedless and unseeing when even the thornbush by the wayside is aflame with the glory of God. Amen.[2]

How natural that Jesus should admonish people to see and to hear! For here am I standing in the midst of so much splendor and beauty that I had no part in creating. But it is God's creation; and I am God's; so it is mine!

If you have been unmindful or blind to the glory around you, do not be discouraged—for you can learn. If response to nature is not easy for you, remember that certain disciplines will help you. Let no one "smile you out" of taking your little star-guide and going out regularly to gaze into the heavens. Let no one persuade you of tiredness as you sit by a night-blooming cereus, or dissuade you from an early morning trip to your rock garden to contemplate its unfolding wonders. We would do well to realize that it is not inspiration alone, but actual application and will power, which unlock nature's secrets to us. Note the determination, the resolution in Sidney Lanier's matchless stanza from "The Marshes of Glynn":

READER:

As the marsh hen secretly builds on the watery sod,
Behold I will build me a nest on the greatness of God:
I will fly in the greatness of God as the marsh-hen flies
In the freedom that fills all the space 'twixt the marsh and the skies:
By so many roots as the marsh grass sends in the sod
I will heartily lay me a-hold on the greatness of God.[3]

LEADER: Meditate upon the thought of the marsh hen's *secretly building;* of the marsh grass *sending its many roots* into the sod; of *heartily laying a-hold* on the greatness of God! There is here, not only intent, but energy. There is not only mystery but method. One can become not merely an observer of nature but a cooperator with nature and God. May we bow our heads in silent prayer for ourselves and one another that we may feel our at-homeness, our integratedness in God's world. Let us feel a part of it all—a wholeness!

MUSIC: *Instrumentalist plays through twice, "All Things Bright and Beautiful," No. 447,* The Methodist Hymnal, *with congregation reading the words silently.*

Part II: Wholeness Through Repentance

INSTRUMENTAL MUSIC: "Whiter Than Snow" or "Just As I Am," No. 198, *The Methodist Hymnal.*

LEADER: Once we have established our feeling of at-homeness, there comes another more persistent desire—that is, to feel at home in the heart of God. We crave a deeper fellowship with the Living God.

HYMN: "O, For a Closer Walk With God," No. 228, *The Methodist Hymnal,* or "O Master Let Me Walk With Thee," No. 50, *Cokesbury Worship Hymnal.*

LEADER: It takes only a little discernment for all of us to recognize the fact of which Harold Bosley reminds us: "A whole relationship must be a healed one." If we are separated from God, it is because of our sin. A grave thought! But we have our wills! And we can mend things.

Thomas Kelly, the great Quaker mystic of a generation ago, had this to say about our power to establish our relationship with God:

To you in this room . . . I want to speak as simply, as tenderly, as I can. For God *can* be found . . . There *is* a Divine Center into which your life can slip, a new and absolute orientation in God, a Center where you live with Him and out of which you see all life, through new and radiant vision, tinged with new sorrows and pangs, new joys unspeakable and full of glory.[4]

And in all of the rest of his writing he proves this, as do William Law, E. Stanley Jones, and a host of others. The condition is *that we want to.*

The first step is to *want to.* Then each of us must retreat within our own souls—with God. For we can do it: as Walter Rauschenbusch has said in his gem, "The Little Gate to God":

READER:

In the castle of my soul
Is a little garden gate,
Whereat, when I enter
I am in the presence of God.

In a moment, in the turning of a thought,
I am where God is,
This is a fact. . . .[5]

LEADER: By this juncture in our thinking we are obviously aware that wholeness does not come by standing alone—wholeness is not in our own strength, but rather in being oriented—integrated into life outside ourselves—especially with one who is all-sufficient—God!

Again, we say that God is available. He is to be reached through *repentance.* Jesus spoke of a narrow gate through which men must go; John Bunyan talked of a wicket gate; and it is a reality. It is the *Gate of Repentance.*

Strange it is that a relationship with God must be established through a means as painful as repentance. But Isaiah found it so—Isaiah, who gave to the world such an ideal and pattern of the holiness of God as it had never had before, found it so. Hear his own testimony:

READER: *(Read aloud Isaiah 6: 1-8 with the congregation following silently.)*

LEADER: We could well use our entire day in contemplation of this perfect experience. After it, Isaiah never turned back; never looked

[2] *A Rauschenbusch Reader,* compiled by Benson Y. Landis, Harper & Brothers, 1957. Permission requested from Pilgrim Press.

[3] *Adventures in American Literature,* Harcourt, Brace & Company, page 694. Used by permission of Charles Scribner's Sons, Publishers.

[4] *A Testament of Devotion,* Thomas Kelly, Harper & Brothers, New York, 1941. Permission granted.

[5] "The Little Gate to God," by Walter Rauschenbusch.

back. He considered the transaction closed.

We on our part have to free ourselves from absorption with ourselves; we have to empty ourselves so that God may fill us. He can move into our natures—and He does! And here let us remember that it is not we alone who suffer—God suffers. Our God is a suffering God! He is our prototype. Nowhere is our suffering God more meaningfully portrayed than in the old gospel hymn, "The Ninety and Nine."

SOLO: "The Ninety and Nine," No. 247, *The Methodist Hymnal.*

READER:

And although the road be rough and steep,
I go to the desert to find my sheep . . .
But none of the ransomed ever knew
How deep were the waters crossed;
Nor how dark was the night that the Lord passed thro'
Ere He found His sheep that was lost.

LEADER: Again, Vincent D'Indy shows the same suffering Lord in his cantata based on the Mary who sealed her repentance by anointing the feet of Jesus. Her act is described thus:

READER:

The woman began slowly kneeling before him,
To wash his feet with her tears, and
Wipe them with her hair: And she anointed them as if
To heal the bruises of the years they had sought her
Through her despair.[6]

LEADER: Suffering is a part of God's redemptive plan—and we must believe this. Some people come to a Day Apart as just another day of passing spiritual refreshment; others look to it as "those who wait for the morning"—for a newness of life that will send them on their way restored and rejoicing!

May we spend a few minutes in meditation and self-examination? With bowed heads let us contemplate our own sins and shortcomings.

SILENT MEDITATION: *(The silence will be broken by the Amen.)*

LEADER: May we have a period of sharing: confessing either our own sins, or those which we think to be common ones among us all. *(Name some common sins.)* Is yours dishonesty? Enmity? Jealousy? Pride? Backbiting? Slothfulness? Laziness? Hardness of heart? Let us pray for ourselves and for one another, silently—first for yourself, then asking God to answer all other prayers in the same measure as your own. For in the gathered prayer there is power.

SILENT PRAYER: *(After full time for silent prayer close with Peter Marshall's prayer.)*

PRAYER:

Forgive me, Lord Jesus, for the things I have done that make me uncomfortable in Thy Presence. All the front that I polish so carefully for men to see, does not deceive Thee.

For Thou knowest every thought that has left its shadow on my memory. Thou hast marked every motive that curdled something sweet within me.

I acknowledge with sorrow and true repentance that
I have desired that which I should not have;
I have toyed with what I knew was not for me;
I have been preoccupied with self-interest;
I have invited unclean thoughts into my mind and entertained them as honored guests;
My ears have often been deaf to Thy whisper;
My eyes have been often blind to the signs of Thy guidance.
Make me willing to be changed, even though it requires surgery of the soul, and the therapy of discipline.
Make my heart warm and soft, that I may receive and accept now the blessing of Thy forgiveness, the benediction of Thy "Depart in peace and sin no more." In Jesus' name. Amen.[7]

LEADER: May we now make our confession through the perfect expression of Psalms 51. *(Read in unison* "The Prayer of Penitence," page 571, *The Methodist Hymnal,* or "Repentance," Reading No. 109, *Cokesbury Worship Hymnal.*

PRAYER REQUESTS: *(A brief period of silent prayer, ending with spoken "Amen," is followed by the writing of special* Prayer Requests, *which are dropped into a container.)*

ANNOUNCEMENTS: *(Concerning the refreshment period.)*

Instrumentalist plays "Whiter Than Snow" as worshipers go quietly out to lunch. Suggested hymns which may be read during this period are: Nos. 9, 517, 341, 55, 56, 297, The Methodist Hymnal; *and Nos. 176, 163, 191, 177, and others in the* Cokesbury Hymnal. *A period of silent reading of books and leaflets from the Spiritual Life Book Shelf may follow.*

Part III: Wholeness Through Service

PRELUDE: "Where Cross the Crowded Ways," No. 465, *The Methodist Hymnal.*

LEADER: Let us quietly contemplate the words of our prelude hymn.

HYMN OR SOLO: "Master, No Offering," stanzas 1 and 2, No. 464, *The Methodist Hymnal;* or "Help Somebody Today," No. 67, *Cokesbury Hymnal.*

LEADER: How well refreshed we should feel in body and mind and spirit, having partaken of both spiritual and material food. We are reminded how God has provided for our needs—yea, had provided for the needs of man before He put him on the earth. Our God is a *giving God.* H. B. Trimble emphasized the fact that the whole philosophy of history is contained in the sixteenth verse of the third chapter of John.[8] If we are to be established in God—*whole* before Him, we must accept the fact that we are His stewards. No sooner had Moses heard the voice of God than he was told what to do for God.

READER: *Reads the incident of "The Burning Bush," Exodus 3: 1-10 as the congregation reads it silently. Reader comments, recalling, also, Isaiah 6:8 where Isaiah heard God's voice commanding him to act; also John 21:15-16.*

LEADER: If God, who made men and all life, calls His servants to serve Him, then that is their role.

[6] St. Mary Magdalene, Vincent D'Indy, Op. 23, page 7. Used by permission of Boston Music Co., Boston, Mass., copyright owners.

[7] *The Prayers of Peter Marshall,* edited by Catherine Marshall, McGraw-Hill Book Company, Inc., 330 West 42nd St., New York, N. Y., 1954, page 21. Permission granted.

[8] *Christian Motive and Method in Stewardship,* Nashville, Cokesbury Press, 1929, pp. 4-15.

That is their reason for being! It is the final way in which wholeness is made a reality. God gives; we must give. The process makes a cycle. Life cannot remain fixed; there must be a rhythm of in-take and out-go.

A principle of dependency runs through everything in the world. An eminent engineer has said that "a perpetual motion machine (one that is self-propelling forever) is considered unpatentable according to the United States patent laws. Although according to David S. Clark, professor of mechanical engineering of Purdue University, such a theoretical cycle exists, it is not built, for its final output would be small.

The power of most of our transportation is obtained from machines operating on a much less efficient cycle—they take the energy that is available, losing much of it, but convert it into work that needs to be done. And men are so: they spend themselves and are replenished. This is God's way of operating through men. A few men in the world have made themselves mighty channels: Francis of Assisi, Albert Schweitzer, Brother Lawrence, and others. *(Time may permit insertion of their stories.)*

Probably the greatest channels of God's power today are our missionaries, our deaconesses, our ministers and church-related workers. It should occur to us that these could be even greater channels if they were sustained by our prayer and concern. May we make a mere token of service?

NOTES OF APPRECIATION: *(At this time distribute the stamped addressed envelopes and note paper intended to be used for communications to missionaries and deaconesses of the conference, to the special volunteers. Supply the others with materials that they may write a note of appreciation to some Christian whom they consider deserving. Appraise all of the fact that the notes are to be consecrated with prayer. Collect the special ones; leave others to be sent by writers.)*

PRAYER FOR THE CONSECRATION OF WRITINGS.

UNISON READING: Verses of "Hark, the Voice of Jesus Calling," No. 288, *The Methodist Hymnal;* or "The Voice of God Is Calling," No. 168, *Cokesbury Hymnal.*

SOLO (or reading, "O Brother Man," No. 466, *The Methodist Hymnal;* No. 172, *Cokesbury Hymnal.)*

LEADER: One of the sublimest declarations the Master made of His mission and messiahship is found in Luke 4:18-19. *(Read and discuss, especially the connecting word* because.) Jesus declared He knew He was anointed because of His inner compulsion to serve mankind. He named the ways! What a glorious anointing! In comparison to this, any ceremony of anointing would be merely superficial! Just the sense of having a passion to serve! And the magnificent thing about it is that each of us can have the same anointing as our Lord, in kind, if not in degree.

Whatever our past may have been, whether that enormous unknowable that we call the subconscious, or the immediate past, we can still find God through service—and be made whole. Robert Leslie reminds us, touching life, that the stress is on the roots of the matter rather than the fruits; and that "the only way in which we find ourselves is in self-giving, not in self-searching."[9] In self-giving we make ourselves a part of the warp and woof of the fabric of the kingdom of God. We are built into it so that we cannot detach ourselves. We find that when we have made fellow men strong enough that we must needs depend upon them—then we are part of a larger life. We are whole!

May we reconsecrate our lives to a larger service as we enter into the sense of the poetry of the hymn, "Make Me a Captive, Lord."

HYMN: "Make Me a Captive Lord," No. 367, *The Methodist Hymnal.*

UNISON PRAYER: The Lord's Prayer.

INSTRUMENTAL POSTLUDE: "O Master, Let Me Walk With Thee," No. 259, *The Methodist Hymnal. (To be played as the worshipers depart silently.)*

Suggestions for Prior Arrangements

1. Consult leaflet "Quiet Days and Retreats."*

2. Adapt this service to your situation, whether district, zone, or local. Study especially the timing, the interpolating of other materials and extemporaneous prayers. It is well to follow the wording used at the beginning and ending of major parts to keep the continuity. This Day Apart service should be helpful in all local societies, whether large or small.

3. Determine parts to be mimeographed for the use of all.

4. Announce in advance publicity that all who attend should bring their Bibles and lunch.

5. See that the room is in complete order well in advance (*lighting, heating, furniture arrangement*).

6. Plan a simple worship setting.

7. Arrange with instrumentalist to have all music on hand, including hymnals to be used. Suggest particularly that all music incidental to silent prayers should be wordless. If *The Methodist Hymnal* is the only source, then use unfamiliar hymns at this time and extend the time so that those engaged in prayer will not be distracted by words. (Often a conflict occurs in trying to retain a line of thought when the words of a hymn are being recalled through the music.)

8. Plan the reading of hymn-poetry during the refreshment period. (The hymnal is a veritable storehouse of fine poetry.)

9. Have enough note paper for all. Stamp and address notes to be sent to the missionaries and deaconesses of the conference, and possibly those listed in the *Prayer Calendar* for that day.

10. Urge program participants to arrive early.

11. There should be no conversation inside the church during the day. Announcements should be planned to avoid possible confusion, particularly concerning periods of silence.

[9] *The Adult Teacher,* June, 1960, page 43; July 1960, page 4.

* Available at Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio. Price 5 cents.

Reprints of this Day Apart Service available from Literature Headquarters. Price, 3 cents each; 6 for 15 cents.

Home Mission Kaleidoscope

• For the second time in about a year the presence of Maynard-McDougall Hospital in Nome, Alaska, has been responsible for saving the lives of persons injured in a plane crash in Alaska. The *Nome Nugget* (December 19, 1960) describes the accident as follows:

> A twin Beech plane of Wien Airlines which made a special flight to Northeast Cape yesterday with mail and freight cracked up just after take off on the return flight. The ten men on board, including the pilot, all were injured.
>
> A military plane on an emergency flight from Cape Lisborne, equipped with stretchers, realizing the emegency, stopped in Nome, dropped off its emergency patient who was Fritz Awe. Picked up Dr. John Barrow and Nurse Mariam Shaub (from Maynard-McDougall Hospital) and made the flight to Northeast Cape where all ten injured men were given emergency treatment and brought back here into the hospital about midnight.

Praise for the hospital staff and the care given the crash victims has been received by Miss Emma Burris, executive secretary for Social Welfare and Medical Work.

A research and demonstration project is in the planning stage at the Hospital for the rehabilitation of Eskimos who have been afflicted by diseases common to the people of the Far North.

• "During the past year we could see and feel much growth," reports Miss Rachel Yokel, housemother at Epworth Village, York, Nebraska. "It is the kind of progress which results from good leadership, aware and informed, from continual efforts of cooperative staff and from directive help of Child Welfare League of America and other child-care services. We know, too, that the efforts, prayers and gifts of friends make this possible."

• "This has been a good year for me," writes Deaconess Velma Grier. "Last year I worked at the Swartzell Methodist Children's Home in Washington, D.C., until it was closed in the summer and many of the children were transferred to a new Methodist children's home near Baltimore. I was appointed to begin work in September at Sibley Methodist Hospital in Washington as the director of social and religious life for the student nurses. This work is quite different from the type of work I've done before and I entered it with uncertainty, but God has shown me the way. The challenge of working with these eighty-eight student nurses and guiding them in their social activities and in their personal growth toward spiritual maturity keeps me on my tip-toes all the time. For we can lead others only if we are ahead of them on the path ourselves! Some of my activities are teaching a Bible class to the girls, directing the fifty-voice student chorus, playing the organ for daily meditation for all the hospital employees, and helping the girls to conduct their daily early morning chapel services."

Before another term begins the School of Nursing will be moved to the new Hayes Hall, adjacent to the new Sibley Hospital. Plans are under way for the development of a collegiate program in nursing education in nearby American University, the Methodist university in the nation's capital.

• Wesley Community House in Louisville, Kentucky, is proud of the volunteers who assist with the program in this busy place. Reflected glory came to the staff last year when Volunteer Joyce Inman was chosen as a delegate to the 1960 White House Conference on Children and Youth.

> How had young Miss Inman qualified to participate in this important conference, held only once every ten years? For three years Joyce had assisted Miss Mandlebaum, executive director, and her staff with supervision of junior swimming groups and with games for primary children. . . . But it was not the *quantity* of work Joyce did for others so much as *the way she did it.*
>
> "Though Joyce is quiet, she is well able to express herself for the young people of her generation," says Miss Mandlebaum. And of her magic way with youngsters: "The kids just love Joyce—and she gets results without raising her voice. She knows instinctively how to keep them happy and busy."

(*The L. & N. Employees' Magazine,* September, 1960.)

• The new building for Valley Community Center, formerly Valley Institute, is progressing according to the time schedule in spite of much rain. It is hoped to have the building dedicated in April. Miss Leone Lemons, the director, is fascinated in watching the building process. She says, "It is so interesting to see what a fine building we will have with color and material contrasts, but requiring so little painting." This is a 1959 Week of Prayer and Self-Denial project.

department of
CHRISTIAN SOCIAL RELATIONS

AN OPEN LETTER—TO ALL METHODIST WOMEN

From THELMA STEVENS

THE following pages have been prepared by Jameson Jones who is editor of *motive* magazine for Methodist students. He was asked to tell us what some of the youth and students are thinking and feeling and doing about racial issues in our church and community. But even more important he was asked to tell *us* (Methodist women) *what the youth of our land expect from us!*

In recent years when the spirit of human dignity has manifested itself in new demands for freedom contrary to our traditional patterns, we have all too often hushed our voices and stood still in our tracks! The silence across the land has caused many youth of our Christian churches to wonder if the time has come when the church of Jesus Christ must "loose" itself from the shackles of the "institution" where we have placed it? It may well be that the church as an institution is losing its youth by default!

The Methodist Church for the first time in its history has a four-year program specifically related to the issues of race. General Conference created a commission to work through this quadrennium specifically "to abolish the Central Jurisdiction, promote interracial brotherhood, . . . and achieve a more inclusive church."

The Woman's Division and the Division of Human Relations of the Board of Christian Social Concerns have jointly initiated a four-year emphasis on race that should involve in some specific way every local church of Methodism. *Does your Commission on Christian Social Concerns have a special subcommittee to work on the racial issue that is most urgent to you? Has your Woman's Society ratified the Charter of Racial Policies?*

The "frontier" of racial bigotry and prejudice "calls us" to new action now!

(1) This may mean trying to understand the meaning of the student "Sit-In-Movement" as a symbol of God's spirit of reconciliation for His world. It may mean a simple word of concern and support to the students involved. It may mean working to coordinate the forces of good will in a community to change the patterns of tradition and practice in relation to segregation. It may mean enlisting responsible citizens to make sure that law enforcement powers act with the highest form of integrity. It may mean going to the minister and the official board of your local church and talking together about the responsibility of your church in facing these issues. For some groups the "Kneel-In-Movement" has called us to new repentance and a new courage in observing the laws of our church. There is no law or rule that prohibits any Methodist church from accepting members of any race.

(2) It may mean sitting in a courtroom to make sure all the citizens receive a fair trial.

(3) It may mean going with some citizens in your community to the registration center or the voting precinct to make sure there is no hitch in utilizing the rights guaranteed under the constitution.

(4) It may mean placing a sign on your front lawn when new neighbors of another race or minority group move in—a sign that says, "This house is Not for Sale—I like my Neighbors."

(5) It may mean some economic pressure to assure equality of opportunity in jobs. I can buy my dresses from a saleswoman of a different color and my dress fits just as well!

(6) If enough Christians who believe in justice and human dignity made their voices heard and involved themselves in the process of achieving freedom and justice, *laws* to change patterns would not be needed. Unfortunately this is not the case! *Therefore one of the most urgent tasks before us as we work to remove segregation from our nation is to work for Federal and State Laws that protect the freedoms of all our citizens.*

"The frozen misery of centuries" is breaking all over the world. The hot bricks in a four-mule wagon on a cold January day forty years ago in _____ County, Mississippi, have been replaced by the modern Ford or Chevrolet and a sprinkling of Cadillacs with the comfort and luxury of built-in heaters! The four-lane highways have replaced the red clay slippery roads.

But the voices of the White Citizens' Council in Mississippi or Alabama or Louisiana (men and women!) have reached their neighbors in the Rejang River in Sarawak (Borneo) or the far-flung communist camps of West China or the borders of Burma. We are living in a changing world! Somehow we ourselves and the people we symbolize in our local churches have not always let our neighbors know that we are called of God to be His witnesses.

Four Words and Two Pictures

by

JAMESON JONES

ONE of the most acute problems that confronts youth today is also one of the greatest opportunities for Christian witness and action that is opened before them. The area: race relations.

Through the 1950's, the young were called "silent," "quiet," "conforming" and similar names. In 1960, the image changed sharply, as a new picture developed *at,* and because *of,* racially segregated lunch counters.

Remember 1960's most dramatic picture, for it occurred more than once in more than one city: a well-dressed, quiet Negro youth, sitting at a lunch counter waiting in vain to be served, is pulled from his seat by a gang of white youth, is thrown to the floor and beaten while police watch, and then the Negro youth is arrested for "disorderly conduct" while his white attackers walk freely out of the store. Far too many young Negro girls had burning cigarettes crushed out upon their necks and arms, because they were sitting quietly at lunch counters previously "for whites only."

In such situations, several kinds of youth are involved. For one, the quiet, committed, courageous and determined youth who are "sitting-in." Most are Negroes: here and there, a few white students. Secondly, there are Negro and white students, agreeing with the demonstration, but lacking courage, commitment, or opportunity to join in. Third, a few Negro and some white students who are opposed to the demonstration, believing that there are better ways of achieving the same ends. Fourth, there are many white youth and students who care little about the demonstrations, perhaps because they care little about any issues in their world, or more likely because they have never experienced or understood the inconvenience, humiliation, and degradation that come with unjust segregation. (I hesitate to mention a fifth category, the uncountable white and Negro youth who feel themselves held back only by parents or other adults from saying and doing what they feel called to do, what they feel is right.)

All of these youth have something to say to Methodist women. The delinquent, the maladjusted, the afraid, the courageous, the active, the girl at the lunch counter and the boy insulting her—all are within our circle of concern. The group of youth close to the hearts of Methodist women are those thoughtful, alert and committed Christians of the Methodist Youth Fellowship and the Methodist Student Movement. In many ways, Methodist women and these young people have been bound together. In the crisis of today, young people and women have much to say to each other.

Judging from what I hear and read from these thoughtful and committed youth and students, the Christian leaders rising from this generation, they would speak to Methodist women about race relations in terms of *goal, speed, method,* and *responsibility.*

Officially, elected leaders of youth spoke last August in a resolution saying "we the National Conference of the Methodist Youth Fellowship stand for racial and social equality on the grounds of our beliefs and understanding of the Christian doctrine. We believe in the equality of all men regardless of physical differences. We are not in the position to judge God's will by saying what might be the outcome, but rather, we must carry out what we believe God demands, and be willing to make the necessary sacrifices, so that God's will might be done."

The tone of what youth and students would say is perhaps best set by a resolution of the National Conference of the Methodist Student Movement: "During the past academic year both problems and possibilities in the crucial area of race relations have been dramatically brought to focus for American Christian students. More than ever before we have been made aware of the positive role that Christian students can and must play in the movement for racial justice and equality. However, we are also increasingly aware of the complexity of the racial problem, the ambiguity and failure of our past action, and the need for the spirit of self-giving love to permeate our future efforts in this area of misunderstanding, suffering, and alienation."

The *goal,* as these young Christian leaders agree, is community in the kingdom of God. We are all made for brotherhood through the love of one Father God. Christ came to reconcile man to God and men with each other. The Old Testament concern for justice and the New Testament command to love are inescapable.

Thus, Christian youth speak of race relations in terms of their understanding of the nature of God, the shape of His Kingdom and the commands of His Son. Because of this theological dimension, race relations to them is a matter of morality, of sin and righteousness.

Of course, these educated young people may talk about the American way, too. The principle of democracy under law is on the side of the Negro people in their efforts to achieve equality. The ballot box

cannot be denied any American because of skin color, without America itself suffering. Youth know enough about their world to know that democracy in general and America specifically are critically on trial.

On goal, there is general agreement. We are together.

Youth would speak of *speed,* and here is an area of disagreement. In a sense, everyone is a gradualist—wanting changes to come slowly, painlessly, easily. The disagreement is, some say we have spent ninety-eight years since the Emancipation Proclamation, seven years since the Supreme Court decision—and things are far too gradual: Others talk of "gradual" as though any change could be postponed until the year 2061! The point is, changes are coming now. Lunch counters and other public facilities are being desegregated. Public schools are integrating. Patterns of human relationships will provide more opportunity for persons of different races to know each other well. The issue is, how soon?

To Methodist women, youth would say, our church and we need to go faster. Methodism's pronouncements—in General Conferences, national youth and student organizations, Woman's Division and Woman's Societies—are far ahead of our practices. Together, we must move faster, to live the brotherhood and inclusive fellowship that our resolutions and Christian faith demand.

Youth have much to say about *method.* A large group would leave change to the law, courts and legal procedures. Some would say that only community and national leaders can cause change (or that it is "adults" who count); but youth of this generation have learned that they count for something, and they have grasped a method that is effective in their hands. This generation has discovered nonviolence, as a sound, practical, and Christian means of effecting social change. Whether in sit-ins, in picket lines or letter writing, in interracial meetings or conference resolutions, or in personal friendships they establish across all sorts of barriers, they are moving ahead. Laws can be changed. Education is effective. But brotherhood, as a Christian community understands it, is itself a method of social transformation.

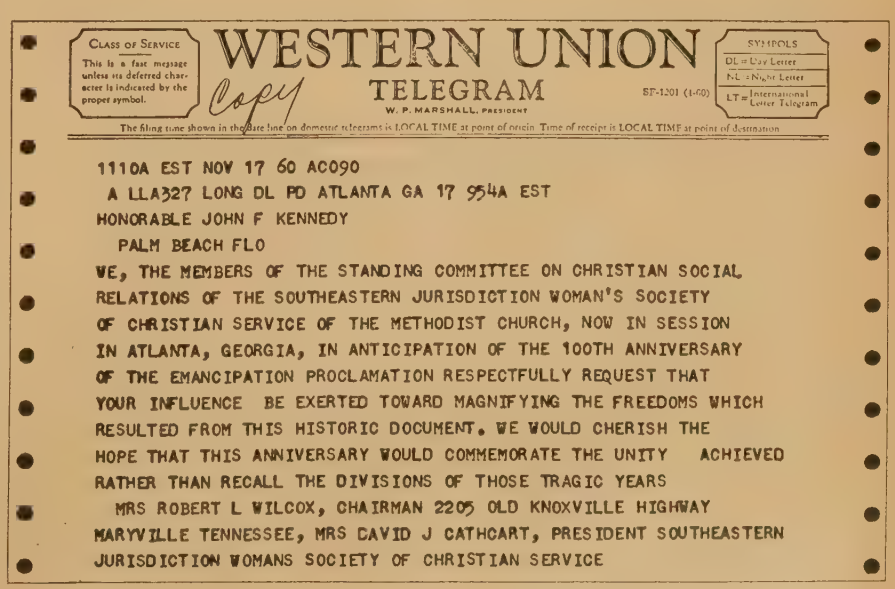
The final word is that of *responsibility.* For years, too many church people have dodged their responsibilities in the area of race relations. Now we are all discovering what we should always remember: that we cannot dodge the consequences of dodging our responsibilities.

Our responsibilities are given of God. We stand before Him: under judgment for acts or thoughts of prejudice, discrimination, or racial pride that are sinful; under judgment for failing to perform the deeds of understanding, of concern, of building freedom and establishing justice that every Christian is called to do.

Responsibility comes to Methodist women, to men, to youth and students, to all who would witness to the Christian faith in this hour: to work through structures and organization of the church that it may be as Christian as possible in its policies and practices, to study God's word and will as we confront them in racial patterns and practices, to cross barriers for the sake of understanding and reconciliation, to establish fellowship in depth as a basis for an inclusive Christian community, to support groups and causes that seek to act for justice and equality, to live as a member of God's whole family, and to pray that God's will be done through each of us, through our Woman's Societies and Guilds, our youth and student groups, and through our whole church. Specific action suggestions are numerous. Most of us already know more things we should do than we are willing or courageous enough to do.

We agree: responsibility is ours—to study, to pray, to speak, to act that wrong ways be changed and God's way of love and brotherhood be followed here and now.

The other picture to remember: fog. The Bureau of Standards in Washington says that a dense fog, 100 feet deep, covering seven city blocks, is composed of less than one glass of water. That glassful is divided into something like sixty thousand million tiny drops. When you think of the glass of water, there isn't much to it; and yet that water can settle down over a town or field and blot out all vision.



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WE, THE MEMBERS OF THE STANDING COMMITTEE ON CHRISTIAN SOCIAL
RELATIONS OF THE SOUTHEASTERN JURISDICTION WOMAN'S SOCIETY
OF CHRISTIAN SERVICE OF THE METHODIST CHURCH, NOW IN SESSION
IN ATLANTA, GEORGIA, IN ANTICIPATION OF THE 100TH ANNIVERSARY
OF THE EMANCIPATION PROCLAMATION RESPECTFULLY REQUEST THAT
YOUR INFLUENCE BE EXERTED TOWARD MAGNIFYING THE FREEDOMS WHICH
RESULTED FROM THIS HISTORIC DOCUMENT. WE WOULD CHERISH THE
HOPE THAT THIS ANNIVERSARY WOULD COMMEMORATE THE UNITY ACHIEVED
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MRS ROBERT L WILCOX, CHAIRMAN 2205 OLD KNOXVILLE HIGHWAY
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This picture is a reminder that the fog of prejudice and discrimination that makes us unworthy of the kingdom of God is caused by such a tiny amount of hatred, of pride, of selfishness. There is hope for overcoming it.

This picture is also a reminder that a glassful of love, of reconciliation, of the spirit of Christ proclaimed among us, can permeate and transform far beyond our human understanding. A little goes a long, long way.

Youth look to you for understanding, for wisdom, for courage, and for companionship—that together we may accept and fulfill the responsibilities that God now puts before all who call Him Father.

The Methodist Church and Race

Our Lord Jesus Christ teaches that all men are brothers. He permits no discrimination because of race, color, or creed. "In Christ Jesus you are all sons of God, through faith. . . . There is neither Jew nor Greek, . . . there is neither male nor female; for you are all one in Christ Jesus." (Gal. 3:26, 28.)

The position of The Methodist Church, long held and frequently declared, is an amplification of our Lord's teaching:

To discriminate against a person solely upon the basis of his race is both unfair and unchristian. Every child of God is entitled to that place in society which he has won by his industry and his character. To deny him that position of honor because of the accident of his birth is neither honest democracy nor good religion. (The Episcopal Address, 1952 and 1956.)

We believe that God is Father of all peoples and races, that Jesus Christ is his Son, that all men are brothers, and that man is of infinite worth as a child of God. (The Social Creed, ¶2020.)

. . .

It is our desire to accomplish the realization of Christian brotherhood and full participation by all in every aspect of the Church's life. We join other people of good will around the world in moving toward the day when all races shall share richly without discrimination or enforced segregation in the good things of life. Therefore, we resolutely go forward with the work begun with respect to race relations in our church and in our world, following these principles of action:

Let us re-examine all our attitudes toward other persons in the light of the teaching of Jesus and God's demonstrated love for us.

Let us seek to create within our church, as within families, a climate of love and understanding, wherein freedom of expression and study are encouraged, especially in areas of disagreement and tension.

Let us endeavor to know each other better across dividing lines by working together toward the solution of common problems, such as housing, education, employment, health, recreation, and juvenile delinquency.

In this spirit we recommend:

1. That a cooperative study be made by the general boards of the church of our institutions—including local churches, colleges, universities, theological schools, publishing agencies, hospitals and homes—as to their admission and employment policies and practices and availability of services. It is the responsibility of these institutions that their policies and practices be in accord with the teachings of Jesus. . . .

4. That our pastors, upon whom rests the responsibility of receiving individuals into church membership discharge that responsibility without regard to race, color, or national origin.

1960, *The Methodist Discipline*, ¶2026.

ORGANIZATION and PROMOTION

H. DORCAS HALL, *Executive Secretary of the Section of Education and Cultivation*
HELEN L. JOHNSON, *Secretary of Promotion*

THANK YOU!

IT IS with a real sense of appreciation for the women of the Woman's Society of Christian Service that I write this article. The things which we as the staff have been able to do have been inspired and often suggested by you. We do not sit in our offices and dream up programs and meetings. The ideas come from you. Without your suggestions, critical evaluations and helpful letters, we would not be able to produce for the Woman's Society.

What the local Woman's Society does is the other side of the coin. The programs, the studies, the support of the pledge, the education of people concerning the work are all done by you. If you are not functioning, there would be no mission work nor Christian social relations programs, nor literature. We are most grateful to all of you for all you do.

Recently I read an article from the National Research Bureau. It was entitled "Appreciation, the 'Wonder Drug' of Human Relations." The idea impressed me as something important to share. Everyone wants to be appreciated, but too often we take people for granted and forget to tell them how well they have done. People need to know that we appreciate them and that we recognize their abilities.

The president often carries on without an encouraging word. The treasurer makes her report, and it is accepted without any thought of the hours she has spent on her office work. The recording secretary keeps an excellent record of what is done in the meetings. Do we remember to thank her for her minutes?

It strengthens the faith of these women in themselves if we tell them we appreciate them. This, in turn, strengthens their friendship with others. No person is so self-sufficient that she does not need reassurance, at least now and then. Sometimes we fall into the habit of underrating our relationships and thus fail to express our appreciation. Or we tend to overrate ourselves and forget that others need sustaining approval.

Often we underrate members of our own families, our own jobs, or our work in the church and the Woman's Society. We are apt to think others are more fortunate than we are but, if we really knew them, we could appreciate some of their problems and difficulties. We would realize how much a word of appreciation could mean to them.

How can we learn the power of appreciation? Start by substituting compliments for complaints. Let us praise a job well done. Let us look for the good in the program and tell persons responsible for it what it meant to us. Let us express gratitude to those with whom we work and show respect for their ability and interest.

Maybe in this way many new members would feel that we need them (and we do!). It is more important to express appreciation to those who have worked to prepare a program than it is to criticize them.

This attitude of appreciation is the "wonder drug" of human relations. No other thing is so plentiful nor so inexpensive and yet so effective! Let us learn to say how much we appreciate those around us with whom we work, our family and neighbors. Let us practice saying, "Thank you!" —H. D. H.

THIS I BELIEVE

This I believe . . .
That were it not for those who've
gone before
To make the path, to light the way,
I could not walk so surely,
But must often stray.

This I believe . . .
Not mine alone the heritage of any
age or day,
But only shared with those I meet
Along life's way.

This I believe . . .
Not mine alone the paths I choose,
Whate'er the choice may be,
But highways for the travelers
Who follow after me.

And this I know . . .
To give a hand, to help, to lift,
To teach someone to pray . . .
This surely is the path of those
Who follow in His Way.

—Matilda K. Eagle
North Bellmore, Long Island, N. Y.

GOOD WILL

is a shovel, with which we can clear
away
the drifts of intolerance, now choking the paths of peace;
is the salt that can melt away the
sleet of
misunderstanding, which keeps the
world
travelers from having a firm foothold on the
road of love;
is the wiper that can sweep away
the rains of
selfishness, that obstruct our vision
of the
dangers and the beauties that lie
ahead;
is the lamp that can brighten the
way.
Therefore, in the interest of our
own safety
and that of others, let us hold fast
to
Good Will.

—Beatrice Branch
Miami, Florida

Program Suggestions

by Mrs. G. W. Pomeroy,
Vice-President of Louisiana Conference

The committee on program should meet at least every three months to:

1. Evaluate programs.
2. Plan all programs for the next three months.
   a. Read programs.
   b. Discuss purpose.
   c. Select leaders.
3. Meet with leaders to:
   a. Decide on techniques.
   b. Select visual aids to be used (projected and non-projected).
   c. Decide purposes to be achieved and how to present these.
   d. Suggest action.
   e. Decide on worship center and who is to arrange it.
   f. Discuss how the worship material is to be incorporated.
4. Plan for all special days. Look at the calendar for the next three months, decide about the special days which need planning, materials to be used and leaders.
5. Order all materials to be used through the secretary of literature and publications.
6. Plan to present the World Federation of Methodist Women during the period. Select method and materials. This may be a chart or poster presentation, a one-minute statement, or a prayer from another unit.

Tools which every committee on program must have:

Vice-President's *Handbook*
Program Book for 1960-61 for each member
The Methodist Woman
World Outlook
The *Annual Report* of the Woman's Division
The annual report of conference
Do You Know the Work in Home Fields?
Do You Know the Work in Foreign Fields?

Calendar of Activities

Children's Work: Attend Council of Children's Workers in local church and any leadership training session in local church or district. Report plans for missionary education in the church school to local Woman's Society.

Christian Social Relations: Do one thing to implement the Charter on Racial Policies. See that the article by Jameson Jones, page 26, has a wide reading.

Literature and Publications: Did you set your goal for subscriptions to The Methodist Woman and World Outlook? Use some of the methods in the new *Handbook* to secure subscriptions.

Missionary Education and Service: (1) Complete whichever of the studies you have undertaken. (2) Decide on action to follow study. (3) If you studied *Heritage and Horizons in Home Missions* receive gifts for the projects of the Woman's Division designated in *Study and Action* leaflet for 1960-61. (4) With committee on program, plan in detail for the monthly meetings of the next three months. (5) Plan for the study, *Basic Christian Beliefs*.

Promotion: Begin planning for Officers' Training Day. Plan with the committee on finance for the opening of My World Bank.

Spiritual Life: Urge attendance upon the service for the World Day of Prayer. Present plans for A Day Apart service during the Lenten season. See pages 19-23. Give directions for Lenten devotional reading. Present prayer cards.*

Student Work: Race Relations Day (second Sunday). Universal Day of Prayer for Students (third Sunday). Cooperate with your pastor and Woman's Society in inviting deputation team of students to speak in your church and/or Woman's Society.

Supply Work: Complete all Askings. If used clothing for any home project is indicated on your Askings, be very critical of the used items which you send. Remember the shipping costs may be reported as "value."

Treasurer: Explain the relationship of the Woman's Society to One Great Hour of Sharing and the Crusade Scholarship Program. See page 5.

Vice-President: See that plans for the sacrificial luncheon for your March meeting are in progress. The program in the *Program Book*, "Giving Thanks in Lent," is carefully worked out and if directions are followed and advance plans made this can be a most worthwhile experience for everyone present.

Call a meeting of the committee on program to evaluate past programs and plan for the future. Be sure that the article by Bishop Ralph Alton, page 18, has a wide reading. It is good enrichment material for the February program.

Wesleyan Service Guild: Participate in World Day of Prayer, February 17. The committee on spiritual life is responsible for a Lenten Communion breakfast for a Sunday morning in February or March. The committee on nominations meets.

Youth Work: Discuss in your council meeting observances of special days: Race Relations Sunday, February 12; One Great Hour of Sharing and Week of Dedication, February 12-19; Ash Wednesday, February 15; World Day of Prayer, February 17.

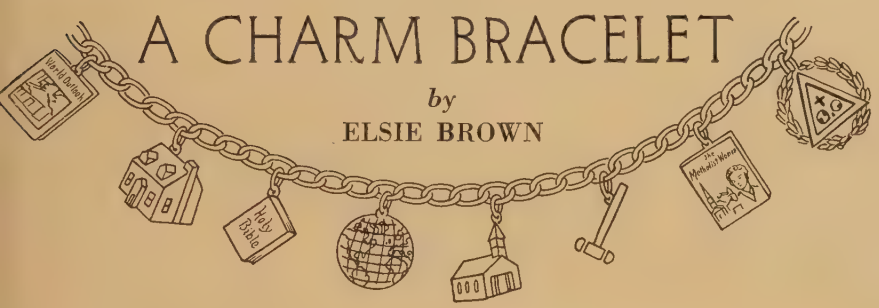
* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

A *HOW* AND *WHY* LAB

The Woman's Society of Christian Service of the Pacific Northwest Conference conducted a How and Why Lab for district officers and secretaries of lines of work. As the following speech was given, a charm bracelet of small links, with charms placed appropriately, was fashioned.

We are sharing the speech given by Mrs. Frank Brown with the hope that the ideas will have meaning for those of you who would like to develop this suggestion with adaptations necessary to meet the needs and interests of your situation. The device for making the bracelet and charms to illustrate the talk should be determined by the committee on program. The charms placed on the links should be chosen carefully to include a church, a Bible, a globe, a home, a gavel. The women in Washington used a copy of THE METHODIST WOMAN *and* WORLD OUTLOOK, *too. After the bracelet is completed there should be a clasp to join the ends symbolizing the handclasp of fellowship in the Woman's Society.*

—H. L. J.



OUR Woman's Society of Christian Service, which had her birth twenty years ago, hears many voices crying out of the past and present. Simultaneously, these voices seem to be crying, "I was hungry and you gave me food, I was thirsty and you gave me drink . . . naked and you clothed me . . . a stranger and you welcomed me." Yes, great is the past of the Woman's Society, and even greater is the future, because we face a humanity too great to neglect, we have an adventure too thrilling to miss. What happens in our short life can affect generations to come.

As we look at the program of the Woman's Society, we discover that we are a part of a great connectional chain—The Methodist Church, a chain which reaches unto the uttermost parts of the earth. We must realize that this chain breaks down to the local women, each one a center of interest, each one a tremendous link. You, as district officers and secretaries, are a real part, too, in this chain. You must make certain that your link is strong, embracing the connecting links with might.

Once I saw a unique wedding band; it was fashioned by tiny links joined to each other into a small chain. This band represented love and devotion and undying faithfulness. When you love someone or something, you give it your undivided attention; it takes top priority in your life. Do we give top priority to the Woman's Society? Does our face radiate the joy and love of serving in such a wonderful cause? Or do we spend too much time in garden clubs, lodge work and other organizations? One of the many ways in which our love is shown is in giving through pledges and also going a second mile. The support of our mission work in thirty-three countries is indicative of our love plus our volunteer service. We are reminded:

Not what we give, but what we share,
For the gift without the giver is bare;
Who gives himself with his alms feeds three . . .
Himself, his hungering neighbor and me.

Mountain climbing offers another illustration. Linked together the success of the venture depends on each person in the chain. If one man falls, the others may be able to keep him from being dashed to his death. Each one is dependent on the other—linked together . . . So it is in our Woman's Society! As officers and secretaries our work does not overlap; it interlocks. Each one of you is part of a team going somewhere. In district work, we are the connecting links between the conference and the local society.

When a mountain climber has reached the top of the mountain, after hardships, annoyances, and certain moments of panic, he soon forgets all these things. He remembers that he had set out to reach his goal. In the Woman's Society, we have certain goals toward which we are striving. If we see the society in the light of a mass of human triumphs, defeats, and weaknesses, we do not keep faith with Christ in Christian living. If we aim to get anywhere, most certainly we will encounter obstacles. We will meet handicaps that will turn us back if we are weak. They can dishearten us if we lack courage. If we are big enough, we will not falter; if we are big enough, we will not complain. With faith in our Master, with courage and love, we can write in our log book,

"Today we pressed on toward our goals." Remember, a diamond is just a piece of coal that stuck to its business!

All are familiar with bicycles. You know that a sprocket and chain device drives the rear wheel. Have you ever tried to ride a bicycle without the chain? You wouldn't get very far! How important each link is in this chain. As we analyze this further, we realize that it takes a rider *and* power to get the bicycle into motion. That power is a very necessary thing. We discover that in our own lives, we need power also. Just as the chain depends upon the rider for power, we depend upon a source for our power, and that source is God.

The power of prayer, plus the eagerness to work never fails! The Woman's Society is constantly recharging us with the power which comes from God. Through chains of prayer, we join with others around the world. Each of us should be a connecting link in this prayer chain.

How do you know the boundaries of your farm or city lot? Because they have been laid out by skilled surveyors. Boundaries of cities, states, counties and private lands are laid out by surveying. For farm or public land surveys in the United States, the Gunther Chain is used. This is sixty-six feet long, and divided into 100 links. How important each link is here, and it all adds up to a surveyor's chain with each link exactly 7.92 inches long. We have a surveyor's chain in our Woman's Society, and it tells us many interesting things. Doesn't it thrill you to think that you are a member in this great organization, to say nothing of being a leader! We have a ten-million-dollar-a-year enterprise; we have work in thirty-three countries in the world, and each link is important in binding this great enterprise into an enriching fellowship.

All of us have seen a wrecker pulling a disabled car down the street. Here, again, the chain plays a mighty important part. Sometimes, we as officers and secretaries have to do a great amount of pulling in the Woman's Society. We discover that all the local members do not share our enthusiasm and joy in this work; they are not only riding, but dragging their feet. This means that we must pull extra hard to make up for them, hoping that in time they, too, will find inspiration and challenge in the work.

A young girl bought some little pins in Switzerland to take home to her friends. They were lovely, fashioned into violets, roses, and daffodils. She looked up at the old man who made them and said, "They are perfect." The old man replied, "No, they are not perfect, but it is worth giving my life to try to make a perfect thing." The Woman's Society will probably never be perfect, but isn't it fun trying to make it that way?

In Persia, the Persian Wheel, or *noria,* has been replaced by the chain pump. The chain pump is used for securing water, and consists of buckets which are carried on an endless chain, traversing two wheels, one down in the water, and another on the upper level. This long chain, connected by its many strong links, is the means of water for many people. Just as the chain allows the buckets to dip down into the water, so must we dip down through meditation and prayer into wells of living water.

I have a charm bracelet which I value very highly, because each charm represents a country in Europe. On our chain representing the Woman's Society, we have many different charms—wonderful and exciting charms:

Spiritual growth
Christian fellowship
Leadership training
Mental growth as we reach toward new horizons
Churchmanship as through the Woman's Society we are drawn into a closer relationship with the total church program
Nurture of children or youth in their understanding of peoples of the world
The development of community consciousness
The development of world consciousness

Guard this bracelet well. Each charm on my bracelet is soldered on to the chain to make it more secure. In our chain for the Woman's Society, we use the solder of love, humility, patience, forbearance, understanding, kindness, justice and awareness.

Remembering the words, "No chain is stronger than its weakest link," we realize what an important link each one is in this encircling chain, and how much is dependent upon us for its strength or weakness. Once again we hear the words, "I can do all things through Christ who strengtheneth me." What kind of a link are you?

We must have a good durable clasp on our charm bracelet in order that we do not lose it. We also have a clasp in the Woman's Society—a handclasp of friendship and fellowship.

QUIZ

1. **List a community center's responsibilities.**
2. **"Limitations . . . our limited funds." Explain.**
3. **Name two needs of Congo women.**
4. **Identify Ralph T. Alton, Masa Nakayama, Osta Coulter, Florangel Rosario.**
5. **Explain "Blessing Boxes."**
6. **Name six Woman's Society "charms."**
7. **Give total attendance 1960 summer schools.**
8. **Summer service projects. Where? For whom?**
9. **List "four words" from Methodist youth.**
10. **Give theme of Day Apart service.**

As this issue goes to press, the Committee on Organization and Promotion is meeting in Buck Hill Falls, Pennsylvania, prior to the Annual Meeting of the Woman's Division. Exciting plans are being discussed. Watch these pages in the April issue for a full report of the meeting.

1960 REPORT OF SCHOOLS OF MISSIONS AND CHRISTIAN SERVICE 1960

Jurisdiction and Conference	No. in Attendance	No. Enrolled in Credit Classes	No. Board of Education Credits
Central Jurisdiction	109	101	96
Central Alabama	55	46	45
Central West	(Held jointly with Kansas)		
Delaware	120	98	96
Florida	47	41	34
Georgia	71	67	34
Lexington	237	220	211
Louisiana	38	33	31
Mississippi	28	25	25
North Carolina	98	87	84
South Carolina	50	43	37
Southwest	47	40	39
Tennessee	50	45	34
Texas	100	91	81
Upper Mississippi	41	26	22
Washington	129	123	122
West Texas	116	96	93
Totals	1,336	1,182	1,084
North Central Jurisdiction	294	274	269
Detroit—Albion	369	341	328
—Marquette	87	69	.....
East Wisconsin	211	199	187
Illinois	307	274	269
Indiana	225	207	202
Michigan	412	388	381
Minnesota	321	299	256
North Dakota	58	49	41
North-East Ohio:			
Bethesda	94	71	68
Lakeside	506	424	384
Mt. Union	186	159	154
North Indiana	228	208	193
North Iowa	264	248	233
Northwest Indiana	288	269	267
Ohio:			
Delaware	199	180	162
Lakeside	271	231	209
Lancaster	201	183	164
Sabina	220	198	190
Rock River	385	355	342
South Dakota	139	122	110
South Iowa	323	310	301
Southern Illinois	134	125	120
West Wisconsin	99	87	83
Totals	5,821	5,270	4,913
Northeastern Jurisdiction	255	241	234
Baltimore	351	330	310
Central New York	157	146	131
Central Pennsylvania	151	144	132
Erie	111	105	104
Genesee	140	121	107
Maine	59	54	51
New England	134	130	96
New England Southern	79	73	68
New Hampshire	33	30	29
New Jersey	117	104	103
New York	89	83	79
New York East	146	136	133
Newark	126	125	107
Northern New York	88	77	77
Peninsula	107	99	82
Philadelphia	178	164	163
Pittsburgh	213	200	165
Troy	190	165	145
West Virginia	285	273	272
Wyoming	178	163	157
Totals	3,187	2,963	2,745
South Central Jurisdiction	343	331	328
Central Kansas	189	181	172
Central Texas	220	211	198
Kansas and Central West	266	236	233
Little Rock	169	160	138
Louisiana	321	305	276
Missouri	184	176	172
Nebraska	376	348	330
New Mexico	180	174	170
North Arkansas	131	126	109
North Texas	405	378	349
Northwest Texas	486	434	376
Oklahoma:			
Camp Egan	203	174	174
Oklahoma City	600	524	452
Rio Grande	60	53	49
St. Louis	247	239	239
Southwest Missouri	225	212	195
Southwest Texas	390	336	312
Texas	395	354	340
Totals	5,390	4,952	4,612
Southeastern Jurisdiction	225	202	194
Alabama-West Florida	164	158	146
Florida	451	435	422
Holston	295	268	253
Kentucky	100	94	92
Lincoln Leadership	67	61	60
Louisville	205	141	135
Memphis	309	299	291
Mississippi	250	235	203
North Alabama	335	319	296
North Carolina	352	336	294
North Georgia	369	358	328
North Mississippi	101	94	87
South Carolina	290	282	274
South Georgia	296	278	258
Tennessee	155	150	145
Virginia	521	498	476
Western North Carolina	223	210	199
Totals	4,708	4,418	4,153
Western Jurisdiction	118	108	103
Alaska Mission	55	49	.....
California-Nevada I	192	183	176
II	168	159	151
Hawaii Mission	63	48	37
Idaho	95	87	84
Montana	73	66	64
Oregon	229	205	186
Pacific Northwest	246	235	211
Rocky Mountain:			
Diamond Ranch	65	58	56
Pine Crest	84	77	75
Western Slope Area	118	70	.....
So. Calif.-Arizona I	319	273	258
II	294	293	244
Totals	2,119	1,911	1,645
Conference Schools:			
Total, 1960	21,217	19,439	17,928
Total, 1959	21,719	19,973	18,037
Conference and Jurisdiction Schools:			
Total, 1960	22,561	20,696	19,152
Total, 1959	23,216	21,378	19,417

Number of Schools and Institutes held in 1960.....112

ELIZABETH STINSON
Secretary of Missionary Education

student work

FAITH IN ACTION

by

JANE C. STENTZ, *Office of Missionary Personnel*

The local secretary of student work cooperates with the secretary of youth work in carrying out the responsibilities related to missionary personnel. Summer service offers an important opportunity for young people to learn firsthand about mission and missions. Last month this page brought information about work camps. This article concerns the summer service opportunities of the Department of Work in Home Fields.

"INSTEAD of being thanked by the children when I left, I felt I should thank them. They not only gave a renewed purpose to my life, but helped me see how I could put my Christian beliefs into action. I left with the desire to tell others what I had learned and to repeat this summer's experience for the rest of my life." So writes Nancy Marshall, a 1960 summer service worker at Ethel Harpst Home, Cedartown, Georgia.

This has been the expression of students who have given six weeks of their summer to serve in a home missions project. They seem to discover their talents and abilities and to return to their studies with new purpose and direction.

In this time of suspicion and distrust of the organized outreach of the church, we need to help our students become involved in some of the centers and projects where the church is creatively at work on the frontiers of racial tension, technological upheaval, displaced persons, and other areas of human need. A firsthand experience and involvement in missions is the most realistic kind of missionary education: as students participate in God's reconciling love at work in areas of need, the relevance of the gospel becomes real.

From forty to fifty young men and women are placed each summer in the various projects of the Department of Work in Home Fields. Some of these young people serve in children's homes as substitute house parents or recreational directors. Some enter our community centers and assist with club groups, camping programs or vacation church schools. Still others are challenged by the opportunities offered in our Rural Church and Community Work as they help with Youth Activities Week, vacation church schools and other phases of the rural work program.

Any young person who participates in our summer program receives travel to and from the place of service, full maintenance while on the job, and a token salary of ten dollars a week for a period of six weeks. Sometimes the period of service is extended if such proves desirable to both the student and the agency. In a few situations more remuneration may be given according to the student's experience and qualifications. Who are qualified: young people in college, preferably juniors and seniors; must have skills such as music, arts and crafts, camping, recreation, experience in vacation church schools, youth fellowship, storytelling. Preference will be given to those who are seriously considering full-time service in the church.

Appointments for summer service are made in the spring. Students who are interested should write to Miss Jane Stentz, Office of Missionary Personnel, Room 1466, 475 Riverside Drive, New York 27, N. Y., during February or March. Placement blanks must be filled out and references collected before applications can be considered and appointments made. Applications cannot be considered after May 1.

Some students who have participated in summer service have decided that the Church's mission is worth their life and have gone into a church-related vocation. Others have said with Donna Munson, "I have had a wonderful experience! I shall never be the same because of it. Even though I do not feel called upon to become a rural worker or a full-time employee of the church, I feel certain that I shall be a better member of my local church. I also feel that this experience will help me in my calling, that of public school teaching." Whatever vocation they choose as their life's work, these students will have a deeper understanding of the life and mission of the church.

As secretaries of student work you can be alert to students who are qualified to serve in the extended summer programs of our projects, and put them in touch with the Office of Missionary Personnel.

"Prayer is perhaps the most important thing students ask from their churches."

Remember Universal Day of Prayer for Students, *February 19, 1961.*

Join with thousands of Christians around the world in interceding for students and for Christian witness among them.

Packet may be ordered from the World's Student Christian Federation office, Room 757, 475 Riverside Drive, New York 27, N. Y. Enclose 25 cents to cover costs.

NOTE: These are only suggestions for guidance in filling out a report. ALLENE FORD

Send to your district Secretary of Youth Work on or before May 15, 19__

REPORT OF THE SECRETARY OF YOUTH WORK
WOMAN'S SOCIETY OF CHRISTIAN SERVICE

Second Report: May 15, 19....

Name of Church First Methodist Church Post Office Anywhere, U.S.A.

Name of the Secretary of Youth Work Mrs. U. Nameit

Address 365 Main Street, Favorite Spot, Texas

Note: Starred questions are for the small society with twenty members or less. Larger societies are expected to answer all questions.

District South

Conference New Deal

Jurisdiction Northwest

*If your church has only *one youth group,* you will substitute the words "young people" for senior highs in question #2 and omit questions #1 and #3.

I. What has been done in missionary education with *junior highs* (12-14 years of age)?

1. Missionary units in current curriculum: (Please list)

Sunday A.M. "The Church--A World-Wide Fellowship"

Sunday P.M. "Methodist Missions Here at Home"

2. How are you using Friendship Press resources on current themes with junior highs?

In a Sunday evening church-wide school of missions.

As supplementary text for Sunday morning sessions.

3. List activities relating to missionary education: A Methodist Youth Fund Pledge Service.

A missionary from Cuba visited our MYF.

4. Methodist Youth Fund: Amount given by junior highs? $45.00

How have you educated youth for MYFund giving? Distributed a list of all projects related to MYFund as described in Spring issue of Methodist Youth Fund Bulletin.

*II. What has been done in missionary education with *senior highs* (15-17 years of age)?

1. Missionary units in current curriculum: (Please list) See: Youth Planbook

Sunday A.M. "One Faith: One Mission"

Sunday P.M. "Beyond Church Walls"

(Over)

2. How are you using Friendship Press resources on current themes with senior highs? Copies are available for individual reading.-- Reports and discussions in class or Sunday morning and evening.

3. List activities relating to missionary education: Our MYF is participating in the Internatio Christian Youth Exchange program.

4. Methodist Youth Fund: Amount given by senior highs: $70.00

How have you educated senior highs for MYFund giving? We have sought to personalize the projects, encourage prayer for each project. Saw "The Stepsitters"

5. Do you have a World Friendship Group of Girls? Yes Enrollment: 12 Age span 15-18

Materials used: "Dateline: The World"

6. Do you have a special mission study group for boys and girls? Yes Enrollment 20

Materials used: "Dateline: The World"; "Turning World"; "In Step With Time"

7. Do you serve as adviser in Christian Outreach? Yes

III. What has been done toward missionary education of *older youth* (18-23 years of age)?

1. Units of study (please list)

Sunday A.M. "The Church's Mission to America"

Sunday P.M. "Paying the Price for Peace"

2. How are you using Friendship Press resources on current themes with older youth? Copies circulated for enrichment reading -- assignment of particular chapters made for clas discussions.

3. List activities relating to missionary education Set up a weekend church related Vocations Conference. Missionaries and ministers present counselled on Vocation choices.

4. Methodist Youth Fund: Amount given to older youth: $75.00 How have you educated older youth for MYFund giving? Enroute to a Vocations Conference, we visited two (2) mission Projects in our area.

IV. In what other ways are you working in the youth program? Serve as advisor to Christian Outreach with senior highs; resource person on Youth Council with junior highs and older youth.

V. Have you consulted with the Secretary of Student Work in filling out the Missionary Personnel joint report? Yes

VI. How have you interpreted the Methodist Youth Fellowship to the Woman's Society of Christian Service?

Invited chairman of Christian Outreach to make a statement concerning our long range plans for missionary education of youth.

Remarks: Use extra sheet

Mrs. Hope Todobetter
Name of newly-elected Secretary of Youth Work

Mrs U. Wameit
Secretary of Youth Work

365 Main Street, Everywhere, U.S.A.
Address

Children's Work

INSTITUTES ON MISSIONARY EDUCATION

FOR the first time this year, several conferences held institutes on missionary education, cooperatively planned and executed by conference and district directors and secretaries of children's work. In each venture reported there was much enthusiasm and success in its far-reaching effect.

These institutes included helps for primary and junior teachers of group and closely graded classes in missionary units as well as additional sessions. Sharing in conversation groups, filmstrips, exhibits and displays on the world mission theme varied the experiences of workers in these interboard institutes. By pooling leadership and material resources, conference directors and secretaries of children's work will continue to reach more district leaders and local church-school workers with training in missionary education. Detailed plans for these institutes will be found in the June issue of *Child Guidance in Christian Living.*

Order Materials

Many letters are received in the New York and Nashville offices requesting materials for missionary education. Replies are delayed if information is not readily available. The New York office does not handle missionary materials in quantity. Sample copies are sent to the conference secretary of children's work who in turn makes materials and other information available to district and local secretaries.

Secretaries of children's work should order all missionary materials, such as textbooks, reading books, and teachers' "Guides" from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio. Films and filmstrips may be secured from the Cokesbury Book Store serving your area.

There is a close cooperation between Miss Muriel Coltrane, the children's staff member of the Interboard Committee on Missionary Education in Nashville, and the Secretary of Children's Work in the Woman's Division of Christian Service. Secretaries of children's work, however, should address their letters of inquiry on all matters of missionary education of children to the office of the Secretary of Children's Work, Miss Gene E. Maxwell, Room 1312, 475 Riverside Drive, New York 27, New York. Directors and other workers with children should write to Miss Coltrane, P. O. Box 871, Nashville 2, Tennessee.

When ordering materials, order the amount needed but do not order more than will be used. *Free* materials are expensive and should be ordered and used widely. Free materials also have a postage requirement if ordered in quantity. Please make note of this and include postage for mailing.

Reporting

One task of the secretary of children's work is to keep the Woman's Society of Christian Service fully informed about the work of children in the church school. Often the secretary is the only connection between the Woman's Society and the children's program of the church school and thus serves as liaison person to promote better understanding between the two.

February or March are good months for the secretary to make a thorough report on children's work. Missionary materials have been used in the church school during January and this should be reported to the Woman's Society. If additional sessions have been used, these too, then, will be of interest. This type of reporting may be done with pictures, charts, and exhibits.

The report to the Woman's Society should also contain some of the projected plans for missionary study for children as discussed in the Council of Children's Workers. Suggestions may be made at this time for ways in which the Woman's Society shares in promoting and carrying out plans for missionary education of children, such as serving as a volunteer teacher of a missionary unit, offering to drive a car for children who need transportation to the church for additional sessions, furnishing refreshments when needed, offering homes for class sessions when the church building is not available for meetings during the winter months.

Election of Secretary

This is the time of the year when the committee on nominations is considering nominees for offices in the Woman's Society. If the secretary of children's work is to be elected, the outgoing secretary may be asked to make suggestions. It should be remembered that for the best service to children and to the Woman's Society, the secretary of children's work should be a worker in the children's division of the church school, preferably a teacher.

The committee on nominations of the Woman's Society should consult the Council of Children's Work in the local church regarding a nominee for the office of secretary of children's work. Where there is no Council of Children's Workers, the workers in the church school should be consulted. The committee on nominations should have a knowledge of the responsibilities of this officer and discuss them with the nominee *before* her name is submitted. Give her a copy of the *Handbook for Secretaries of Children's Work* in order that she may learn what her duties will be. It is also helpful for her to review the page for secretaries of children's work in each issue of THE METHODIST WOMAN from June, 1960, to the time of her nomination. When this is done, the secretary-elect will then assume her responsibility with confidence and knowledge of her place in the church school and the Woman's Society.

Literature AND Publications

by MRS. C. C. LONG, *Secretary*
7820 Reading Road, Cincinnati 37, Ohio

Help us keep our records correct, that we may serve you more efficiently. Each year the *Record and Report Books* will be sent directly to the local Woman's Society of Christian Service. *Please* send us—*only if there is a change*—the name and address of the new secretary of literature and publications and the name and address of the one who preceded her. Also the name and address of your church, with your account number. Send this information to Circulation Department, 7820 Reading Road, Cincinnati 37, Ohio.

The Annual Report

THE *Twenty-first Annual Report* of the Woman's Division of Christian Service is now available at Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

No society should be without this valuable aid. Answers to many questions which come to this office may be found within the pages of this book, which is more than a report.

By vote of the Woman's Division, the *Twenty-first Annual Report* is changed in format. The size is 8½ by 11 inches. All other annual reports of the Board of Missions are the same size, too.

In addition to the new over-all size, the paging is different, too, with new type and display sizes. The cover color is blue. This year, the constitution and bylaws of the Woman's Division, the Woman's Society of Christian Service on all levels, and the Wesleyan Service Guild on all levels are not printed in the report itself, but will be printed separately (watch the back cover of THE METHODIST WOMAN for price and release date.) An envelope is included in the report in which copies of the constitution and bylaws may be placed if desired.

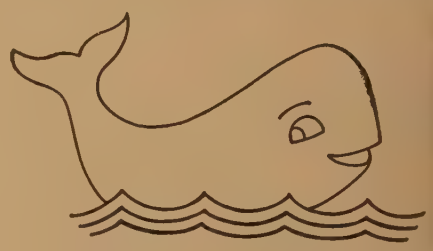
The work of the Woman's Division is described through reports of the Department of Work in Foreign Fields, the Department of Work in Home Fields, the Department of Christian Social Relations, and the Section of Education and Cultivation, the editorial and publications staff, the treasurer's office, and various committees. All present interesting, illuminating, and dramatic stories with pictures.

As in former *Reports,* the reader will find challenging facts about the organizational growth of the Woman's Society and the Wesleyan Service Guild. Each phase of the total emphasis of the work of Methodist women is presented and evaluated with information concerning opportunities in Alaska and Africa, tasks in the city slums in Tokyo and in cities in all parts of the United States.

It is a valuable study source for all members and contains excellent material also for circle programs. As the society member continues to study she becomes informed about educational institutions of the Woman's Division, about social centers, hospitals, and rural centers in the United States or the foreign field.

The report is a valuable source of information and reference for the leaders. It lists Woman's Division and staff members, active and retired home and foreign missionaries and deaconesses, the appointments of personnel to the projects, projects within the Department of Work in Home Fields by states, jurisdiction and conference officers and secretaries of lines of work.

Order your *Twenty-first Annual Report* today from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio. Price, $1.



Whale of a Bargain

THE METHODIST WOMAN AND WORLD OUTLOOK

$3.30

This poster was designed and used for promotion purpose by Mrs. Warren Orr, New Orleans, secretary of literature and publications in the Louisiana Conference.

When My World Bank was redesigned, a small charge was added: 5 cents each or 25 for $1. This notation was made on page 35 of the September, 1960, issue of THE METHODIST WOMAN. Since My World Bank was continued from last quadrennium, it was not deemed necessary to have an accompanying flyer for the new bank.

IF YOU ARE MOVING—

Send the change of address to THE METHODIST WOMAN, 7820 Reading Road, Cincinnati 37, Ohio.

WHAT DOES THE WOMAN'S SOCIETY OF CHRISTIAN SERVICE REQUIRE OF YOU?

by

MRS. JOHN ANGLE[1]

(This program may serve as a follow-up for the September and February programs from the* Program Book. *If the purposes of the Woman's Society can be explained simply and inspiringly, it will be a good meeting to which to invite friends and prospective members. Choose call to worship, hymn, and Scripture that seem to you most fitting. Your prayer may be directed silent prayer.)

INTRODUCTION: In the beginning was the Word, and the Word was the divine truth and purpose behind all creation. And when man was capable of receiving it, the divine purpose for mankind was expressed in human form so that every man might better understand what his Creator requires of him.

Every organization sets down a few well-chosen words to express its own particular profound truths —the purpose of its activities, the reason for its existence—to help its members better understand what is required of them.

POEM: "I Listen to the Agony of God," by Georgia Harkness. *(See page 27,* Worship Booklet, *1959-60.)* I think this poem expresses the feelings of each woman who becomes a member of our organization. The Woman's Society of Christian Service is the channel through which we share the pain and hell, the bitter cry of the world's unfortunate. And this is the reason for our existence.

TALK: But what is the word, or statement of purpose, by which our attitudes and activities are guided? Do you know?

You will find our Purpose printed in *A Guide,* in *My Date Book,* in the *Annual Report,* in the *Discipline of The Methodist Church.* You have seen it countless times; you have heard it read. But do you really know it? Could you tell a prospective member exactly what our Purpose is? If you can't, then the purpose is not yet your purpose. The words cannot fire you with enthusiasm; the Purpose cannot direct you until it is written on your heart as well as in *My Date Book.*

This year while we are concentrating on "The Word . . . in Our Midst," I would like to challenge every member of our group to learn the Purpose of our society word for word, thought for thought, so that we may all better understand what it requires of us.

(Here someone may read the Purpose of the Woman's Society. A brief discussion of it may be included.)

Purpose

The Purpose of the Woman's Society of Christian Service shall be to:

—unite all the women of the church in Christian living and service;

—help develop and support Christian work among women and children around the world;

—develop the spiritual life;

—study the needs of the world;

—take part in such service activities as will strengthen the local church, improve civic, community, and world conditions.

To this end this organization shall seek to:

—enlist women, young people, and children in this Christian fellowship;

—secure funds for the activities in the local church and support of the work undertaken at home and abroad for the establishment of a world Christian community.

This statement of purpose spells out some of the things that Christ showed by his example that he requires of us:

We shall be a friend to those who have no friends.
We shall be a comforter to those who are oppressed.
We shall be a physician to those who need healing.
We must be a provider for those who starve, shiver, and thirst.
We must be a counselor to the confused.
We must be a teacher to those who want to learn.
We must be a guide to those who seek for God.

Each individual can find some of these conditions on her own corner, in her block, in her town. But the total job is too big for mere individual effort. There are too many corners, blocks, towns, and countries where there is no one available to minister to the needs of people. These are the ends of the earth to which our Lord requires us to go with his message, His word.

As long as there is one Christian woman who is not united in the effort to take Christ to those who have not met him, there will be an incomplete witness emanating from our church.

POEM: The Word Must Be Heard

The Word is in our midst today,
It speaks in accents clear—
But some are deaf through ignorance,
And others deaf with fear.
Some ears are stopped with grief and pain
And some don't want to hear.

Some ears hear only selfish sounds,
The words of base desire.
And many seek within themselves
A word that will inspire.
While some believe deceiving words
That set their souls on fire.

The lonely listen for a word
To cheer their gloomy day.
The troubled listen for a word
To take their fears away.
The rebels strain to hear the word
They can with faith obey.

You know the word they need is Christ,
But how are they to know,
Who have not had your Christian land,
Your church in which to grow,
Unless you heed the Master's word,
To follow and to go—

To take his word and send his word
To jungle, plain, and slum,
And live it so the deaf can see,
Express it to the dumb,
That all who live upon this earth
May feel his Kingdom come.

Quiz: See page 32.

[1] Mrs. Angle is vice-president of the Woman's Society, Dawson Methodist Church, Wichita, Kansas.

WESLEYAN SERVICE GUILD

LILLIAN A. JOHNSON, *Executive Secretary*

REASONS WHY . . .

Submitted by MISS JANE SUTHERLAND,
Tennessee Conference Guild Secretary

ANSWERS to four questions asked Guild members attending our Tennessee Conference Guild Weekend are listed in the hope that they will be of value to program planning groups, both for local Guilds and for conference Guild Weekends.

1. Why did you join the Guild?

—To deepen appreciation for and interest in missions, at home and abroad

—For fellowship and social values

—To work in and keep in closer contact with my church

—When I went back to work the Guild took the place of the Woman's Society

—To cultivate spiritual values in seeking a more abundant life

—As a Methodist woman I found it necessary

—So that my contributions, together with those of others, can help relieve some of the world's tensions

—The enthusiasm of a group of business women made me want to work with them

—To help others

—To fill a personal need for fine Christian fellowship with kindred souls

—Upon the invitation of a friend to attend a Guild meeting I became interested in the work

—My chief interest was to participate in study courses.

2. What benefits has membership in the Guild brought you?

—Fellowship with employed Christian women

—A wider knowledge of missions

—Renewed interest in and enthusiasm for Christian service in the local church and a broader world vision

—It has brought me closer to God

—Educational values

—A channel for giving

—Comfort in sorrow

—A broader knowledge of the Guild purpose and functions and greater interest in promoting its cause

—Benefits "too numerous to mention."

3. What personal challenges does Guild work present to you?

—It inspires me to be more interested in missionary work; to give my means, service, and talents to help spread a knowledge of Christ around the world; to more personal devotions and greater spiritual enrichment among members; to feel that I have a share in the work for Christ's kingdom in the world; to know personally some of those committed to full-time service; to help other employed women see the need of being Guild members.

—It offers opportunities for Christian fellowship; a chance to be better informed about the work; to communicate the Guild emphases to others; to witness for Christ; to be aware of the needs of others; to be worthy of the acceptance and approval of the group; the chance to be associated with others of like mind in advancing the work of the church and developing a greater feeling of brotherhood among men.

—The opportunity to attend district and conference meetings, particularly our Guild retreat and Guild weekend; for study and action in Christian social relations and to meet the need for more widespread and intense interest in the subject among Methodist women.

4. Why did you come to this Guild Weekend?

—For spiritual emphasis:

(1) Guild weekends have always "helped to recharge my spiritual battery"

(2) For sorely needed spiritual refreshment

(3) To get a clearer insight into my life

—For fellowship

—To become better informed about Guild work and officer duties

—To get acquainted with program materials for the new year

—To learn more about the mission studies

—To learn how to conduct meetings and to be a better Christian

—To get help for my committee work

—To see the Guild at work on the conference level

—Because of my loyalty to an organization I enjoy

—With full expectation of getting something I could share with others

—I had heard so much from Guild members who had attended others that I wanted a similar experience.

From a New Guild

At present there are eleven members in our Guild. They are young working women and working mothers with grown children. As to occupations, we have a law clerk, a supervisor at the telephone company, a key punch operator, a schoolteacher, four private secretaries, and other general office workers. Prospective members for our Guild are secured through the Commission on Membership and Evangelism of the church and by

ndividual members contacting romen whom they think might be nterested. They are then invited o come to our meetings and find ut for themselves what our goals nd interests are. We have at least wo good prospects now and we feel hat our Guild will continue to row in membership and in spirit.

United Nations Tour

Some reservations are still avail-ble for the National Guild United Nations Seminar to be held during Easter weekend, April 1-3. The lan will be much the same as the 959 seminar, which was quite suc-essful. There will be:

- Briefings, a tour of United Nations
- Attendance at sessions of the United Nations
- A tour of New York City
- Visits to mission work in New York City area
- Visit to Alma Mathews House (residence hall sponsored by the Woman's Division)
- Easter show at Radio City Music Hall
- Meals at restaurants serving foods of other nations

Please send reservations and $25 prepaid expense fee to: Mrs. Clif-ord A. Bender, Room 1408, 475 Riverside Drive, New York 27, N. Y.

Other Tours

Bible Land Tour: July 18 to August 16, 1961. Those desiring to do so may attend the Tenth World Methodist Council following the our. Cost, $1,760 all-inclusive. Write to: Dr. Virgil D. Morris, 3614 Huron Street, Baton Rouge, Louisiana.

Travel Seminar to Hawaii for Young Adults, June 25 to July 6, 961. Write to: Rev. Edwin F. Tewksbury, P. O. Box 871, Nash-ille 2, Tennessee.

Tour to South America, April 4 o May 14 or 15, 1961. The tour ncludes Panama, Peru, Bolivia, Chile, Argentina, Uruguay, and Brazil. Cost, $1,592. Director: Dr. ohn R. Wilkins, Department of Missionary Education, Room 1320, 475 Riverside Drive, New York 27, N. Y.

Tour to Central America: February 19 to March 1. The tour includes Mexico City, Costa Rica, and Panama. Cost, $400. Director: Rev. Richard C. Belcher, Room 1335, 475 Riverside Drive, New York 27, N. Y.

Baker Scholarship

Mrs. Eola Jones Baker

AT THE time of her retirement as a hospital anesthetist, Mrs. Eola Jones Baker established a scholarship to train some young woman to take her place in this field.

An appeal for medical missionaries and Christian workers made at a jurisdiction meeting inspired Mrs. Baker to action. "Knowing that I was too old to volunteer myself," she writes, "I left this meeting determined to find at least one young woman whom I could help to train and finance toward becoming an anesthetist. So the Lord sent Mrs. Avery . . . a fine Christian woman and an excellent student."

Mrs. Baker is a former secretary of the Louisiana Conference Wesleyan Service Guild of the Central Jurisdiction.

A tribute to Mrs. McLean Avery to whom the scholarship was awarded was sent to Miss Emma Burris, executive secretary of Social Welfare and Medical Work by Jack H. Whittington, administrator of Brewster Methodist Hospital, Jacksonville, Florida. Mrs. Avery studied at Flint-Goodrich Hospital School of Nursing last year.

Mrs. Avery went to Flint-Goodrich for one year's internship in anesthesia. She returned to Brewster in November. We look forward to her return with considerable pleasure. She is one of our finest graduate nurses from the Brewster-Duval School, and we believe that she will be a tremendous asset in our Anesthesia Department. We wish that we had other girls to attend Flint-Goodrich. They have been most kind and have offered to keep one of our girls over there continuously.

"IF THE HILL WILL NOT COME . . ,"

In Beacon's essay, "Of Boldness," he tells of Mahomet who made the people believe that he would call a hill to him, and that he would offer prayers from the top of it. The people gathered, and Mahomet called again and again. When the hill did not move, Mahomet did not act perturbed, but merely said, "Well, if the hill will not come to Mahomet, Mahomet will go to the hill."

About one quarter of our conference Guilds report that they did not have a coaching conference last year. Several of the conference secretaries say it is not worthwhile to have one because the officers who need the training do not come. We think there should be a coaching conference for those who will come. In addition to this Mahomet may have to go to the hill.

District and conference secretaries should not be expected to visit every Guild in the conference, but perhaps they need to concentrate more time on the officers who do not attend district and conference committee meetings and coaching conferences. Where officers are inactive to that degree, there must be something terribly amiss. The hill will not invite you. The hill will not come. So . . .?

In Memoriam

Announcement is made of the death of *Mrs. Maria A. Delgado,* general president of Legiones Blancas de Servicio (Wesleyan Service Guild) in Mexico on July 24 after a long illness. Mrs. Delgado had been president of the Guilds in Mexico since 1954. The five Guilds in Mexico have been contributing to the Woman's Division for the support of Miss Mildred Ann Paine, in Aikei Gakuen, Tokyo, Japan.

Miss Nora B. Waugh, age 83, retired missionary to India, passed away at Robincroft Rest Home, Pasadena, California, November 8, 1960.

Born in Cawnpore, India, March 27, 1877, where her parents were serving as missionaries, she attended the Ohio Wesleyan University in Delaware, Ohio, receiving the B.L. degree in 1900. Prior to her going to India she taught at Mather Academy in Camden, South Carolina, under the Woman's Home Missionary Society.

Miss Waugh sailed for India in 1904 under the auspices of the Cincinnati Branch of the Woman's Foreign Missionary Society where she was appointed to Wellesley Girls' High School in Naini Tal. During her years of service she did evangelistic work in Budaon, and educational work in Moradabad, Naini Tal, Almora, and Pauri.

Miss Waugh returned to the United States in 1945 after forty-one years of service. She joined the "Robincroft family" upon her official retirement in 1947.

Miss Mary S. Dangers was born the daughter of Fred and Mathilda Radke Dangers in New Ulm, Minnesota, November 20, 1894. She received her early education in Minnesota and was graduated from Dorcas Institute, Cincinati, Ohio, in 1920 and from the School of Nursing of the Bethesda Hospital in Cincinnati in 1925.

Miss Dangers was consecrated a deaconess in the former Central German Conference in 1921. She served on the staff of Bethesda Hospital from 1920 until her retirement September 1, 1960. Miss Dangers passed away in Cincinnati on November 29, 1960.

RECENT ARRIVALS FROM:

AFRICA: *Liberia*—Miss Sallie Lewis Browne (Regular), 627 Park Street, Charlottesville, Virginia

North Africa—Miss Judith Bish (Term Completed), 700 Kansas Court, Wichita 16, Kansas

Southern Congo—Miss Peggy Campbell (Term Completed), 816 North Fourth Street, La Mesa, Texas

JAPAN: Misses Helen Barns (Short Furlough), c/o Mrs. R. M. Leonard, 91 Paumanake Avenue, Babylon, New York; Marilyn Watson (Regular), Star Route B, Box 4511, Spenard, Alaska

KOREA: Miss Maude Goff (Regular), Cairo, New York

SOUTHEAST ASIA: *Burma*—Miss Maurine Cavett

Malaya—Miss Mary Lois Johnston (Term Completed), Box 113, Brighton, Illinois

RECENT DEPARTURES FOR:

LATIN AMERICA: *Peru*—Miss Joan Goforth

SOUTHEAST ASIA: *Malaya*—Miss Miriam Gruber

—OUR WRITERS—

Osta Coulter—A deaconess, Miss Coulter serves as secretary to the superintendent of the Canton District, North-East Ohio Conference.

Muriel Day—Former executive secretary of Educational Institutions, Woman's Division, Miss Day is now retired and living at Ocean Grove, New Jersey.

Dorothy Gilbert—Missionary nurse on furlough from the Congo, Miss Gilbert is with her family in Pittson, Pennsylvania.

Helen G. Moore—Faculty member at Kwassui Junior College, Nagasaki, Japan.

Mrs. G. W. Pomeroy—A resident of Monroe, Louisiana, Mrs. Pomeroy is a former vice-president of the Louisiana Conference Woman's Society of Christian Service.

Helene Rossoll—An LA-3 missionary, Miss Rossoll is stationed at Centro MacDonell, Durango, Mexico.

Eunice Jones Stickland (Mrs. Howard)—A frequent contributor to Methodist publications, Mrs. Stickland is the wife of a Methodist minister, now retired and living in San Jose, California.

Mary Clark Tipps (Mrs. H. T.)—Mrs. Tipps, who lives in Shelbyville, Tennessee, is secretary of spiritual life of the Southeastern Jurisdiction.

An Annuitant said,

"I gave from my heart but used my head for I found I could deduct a certain amount of the Annuity Gift from my income tax."

All questions concerning ANNUITIES will be answered promptly. No obligation is involved in making further inquiry.

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CRUSADE SCHOLARS 1960-1961

CODE: (P) George Peabody College; (S) Scarritt College; (U of T) University of Tennessee School of Social Work; (V) Vanderbilt University.

Name of Student	*School Address*	*Field of Study*
Alderete, Mr. Jacinto U.S.A.	Southern Methodist Univ. Dallas 5, Texas	Pastoral Theology
Almeida, Miss Deolinda Angola	Illinois Wesleyan University Bloomington, Illinois	Education
Alvirez, Mr. David U.S.A.	Southern Methodist Univ. Dallas 5, Texas	Pastoral Theology
Andujar, Mr. Ismael D. U.S.A.	Boston University Boston 15, Massachusetts	Social Work
Avila, Miss Maria Luisa U.S.A.	Southern Methodist Univ. Dallas 5, Texas	Religious Education
Baines, Mr. Raymond U.S.A.	Pacific School of Religion Berkeley, California	Pastoral Theology
Bronson, Mr. Oswald P. U.S.A.	Garrett Biblical Institute Evanston, Illinois	Religious Education
Calagui, Mr. Jeremias D. Philippines	Garrett Biblical Institute Evanston, Illinois	Pastoral Theology
Chiwengo, Mr. Boniface Belgian Congo	Taylor University Upland, Indiana	Undergraduate
Chiwengo, Mrs. Boniface Belgian Congo		Special
Cintron, Mr. Jorge Puerto Rico, U.S.A.	Boston University Boston 15, Massachusetts	Practical Theology
Clemente, Miss Carolina B. Philippines	Nashville Center (S) Nashville, Tennessee	Rural Church Work and Curriculum Writing
Conoway, Mr. Merlin D. U.S.A.	Interdenominational Theo. Center, Atlanta, Georgia	Theology
Crump, Mr. Willie B. U.S.A.	Interdenominational Theo. Center, Atlanta, Georgia	Theology
Damasceno, Miss Marcia Brazil	Nashville Center (S) Nashville, Tennessee	Music
Dean, Mr. Alfred Pakistan	New York University New York, New York	Education
Desai, Mr. J. R. India	Montana State College Bozeman, Montana	Chemical Engineering
Echeverria, Mr. Eleazar H. U.S.A.	Southern Methodist Univ. Dallas 5, Texas	Theology
Edwards, Mr. Samuel U.S.A.	Howard University Washington, D. C.	Medicine
Flachsmeier, Dr. Horst Germany	University of Pennsylvania Philadelphia, Penn.	Medicine
Freeman, Mr. Patrick U.S.A.	Nat'l. Meth. Theo. Sem. Kansas City, Missouri	Theology
Gadre, Mr. Mohan B. India	Syracuse University Syracuse 10, New York	Library Science
Gomez, Mr. Isabel U.S.A.	Southern Methodist Univ. Dallas 5, Texas	Theology
Gonzalez, Mr. Justo Luis Cuba	Yale University New Haven, Connecticut	Theology
Hall, Mr. Thor Norway	Duke University Durham, North Carolina	Religious Education
Ham, Miss Sunyong Korea	Illinois Wesleyan University Bloomington, Illinois	Business Administration
Hang, Miss Esther Malaya	Nashville Center (P) Nashville, Tennessee	Education With Art and Hand Work
Hata, Miss Tomoko Japan	Teachers College New York, New York	Music
Hsu, Mr. Leo Hong Kong	Southern Methodist Univ. Dallas 5, Texas	Theology
Hutchins, Mr. Joshua, Jr. U.S.A.	Interdenominational Theo. Center, Atlanta, Georgia	Theology
Isaiah, Mr. S. Jones India	Northwestern University Evanston, Illinois	Guidance and Counseling
Isaki, Miss Annette Yasuko Hawaii, U.S.A.	Baldwin-Wallace College Berea, Ohio	Undergraduate
Jensen, Miss Anna Marie Alaska, U.S.A.	State Teachers College West Chester, Pennsylvania	Undergraduate
Jose, Mr. Maynardo Philippines	Wesley Theological Seminary, Washington, D. C.	Rural Evangelism
Kaputo, Mr. Elie M. Belgian Congo	Drew University Madison, New Jersey	Unclassified
Kim, Miss Kyung Sup Korea	Syracuse University Syracuse 10, New York	Adult Literacy
Kim, Mr. Yong Shik Korea	Boston University Boston 15, Massachusetts	Theology
King, Mr. Willard M. U.S.A.	Interdenominational Theo. Center, Atlanta, Georgia	Theology
Kwan, Miss Betty Malaya	Nashville Center (S) Nashville, Tennessee	Religious Education
Lee, Miss Karuna India	Nashville Center (P) Nashville, Tennessee	Education
Leung, Mr. Lincoln Hong Kong	Ohio Wesleyan University Delaware, Ohio	Undergraduate
Lew, Dr. Chung Moo Korea	Harvard Medical School Cambridge, Mass.	Pediatrics
Liedy, Mr. Hubert F. U.S.A.	Interdenominational Theo. Center, Atlanta, Georgia	Theology
McCallum, Mr. James U.S.A.	Boston University Boston 15, Massachusetts	Religious Education
McCants, Mr. James K. U.S.A.	Southern Methodist Univ. Dallas 5, Texas	Theology
McClain, Mr. William B. U.S.A.	Boston University Boston 15, Massachusetts	Theology
McNeil, Mr. Kenneth C. U.S.A.	Southern Methodist Univ. Dallas 5, Texas	Theology
Mamora, Miss Ida Borneo	Baldwin-Wallace College Berea, Ohio	Home Economics
Michael, Mr. Raj Kumar India	Michigan State University East Lansing, Michigan	Extension Work
Mikami, Mr. Masao Japan	Nashville Center (P) Nashville, Tennessee	Education
Minami, Mr. Hiroshi Hawaii, U.S.A.	Western Reserve University Cleveland, Ohio	Social Group Work
Miyake, Mr. Kenneth U.S.A.	Pacific School of Religion Berkeley, California	Systematic Theology
Miyazaki, Miss Chieko Japan	Nashville Center (U of T) Nashville, Tennessee	Social Group Work
Negishi, Mrs. Aiko Japan	University of Chicago Chicago, Illinois	Mathematics
Ng, Mr. Ee Lin Malaya	Southern Methodist Univ. Dallas 5, Texas	Theology
Noley, Mr. Homer Ray U.S.A.	Nat'l. Meth. Theo. Sem. Kansas City, Missouri	Theology
Park, Mr. Dae Hee Korea	Wesley Theological Seminary, Washington, D. C.	Rural Church Work
Park, Mr. Pong Bae Korea	Boston University Boston 15, Massachusetts	Christian Ethics
Patterson, Mr. Virgil U.S.A.	Boston University Boston 15, Massachusetts	Psychology and Pastoral Counseling
Perry, Miss Leona E. U.S.A.	Howard University Washington, D. C.	Medicine
Ranbhise, Mr. N. Isaac India	University of Arizona Tucson, Arizona	Physical Education
Rodriguez, Mr. Benjamin C. U.S.A.	Boston University Boston 15, Massachusetts	Theology
Rosario, Miss Florangel Philippines	Syracuse University Syracuse, New York	Radio and Television Production
Schaefer, Mr. Guenther Germany	Nashville Center (V) Nashville, Tennessee	Pedagogy and Modern History
Seshappa, Miss Ratna India	Nashville Center (P) Nashville, Tennessee	Education
Silva, Miss Carmela Peru	Nashville Center (S) Nashville, Tennessee	Christian Education
Singh, Mr. Ram Prashad India	Kansas State University Manhattan, Kansas	Agriculture
Sundaram, Dr. Ernest B. India	Duke University Durham, North Carolina	Residency
Talbert, Mr. Melvin G. U.S.A.	Interdenominational Theo. Center, Atlanta, Georgia	Theology
Tanaka, Mr. Toshihiro Japan	Columbia University New York, New York	Economics
Taufa, Mr. Lopeti Tonga	Boston University Boston 15, Massachusetts	Theology
Tewarson, Dr. Ivan P. India	Landenau Hospital Philadelphia, Penn.	Residency
Thangaraj, Mr. Thangadurai India	Boston University Boston 15, Massachusetts	Sociology
Thangaraj, Mrs. Savithri India	Boston University Boston 15, Massachusetts	Nursing
Tripputi, Mr. Vicente Argentina	Emory University Atlanta, Georgia	Theology and Pastoral Psychology
Ueno, Miss Nobuko Japan	Nashville Center (P) Nashville, Tennessee	Education
Varughese, Mr. A. V. India	University of Denver Denver, Colorado	English
Williams, Mr. A. Cecil U.S.A.	Pacific School of Religion Berkeley, California	Social Ethics
Williams, Mr. Jack Ivan Alaska, U.S.A.	Nebraska Wesleyan Univ. Lincoln, Nebraska	Undergraduate
Won, Miss Chung Sook Korea	Newark Conference Hospital, El Paso, Texas	Public Health Nursing
Yap, Miss Betty Malaya	BaldwinWallace College Berea, Ohio	Undergraduate
Yap, Mr. Kim Hao Malaya	Boston University Boston 15, Massachusetts	Theology

Studying in Other Countries

Name of Student	*School Address*	*Field of Study*
Abrigada, Mr. Samuel Angola	Evangelical Seminary Carcavelos, Portugal	Theology
Almeida, Mr. Silvio de Angola	Lisbon University Lisbon, Portugal	Medicine
Cartner, Dr. Michael India	North Kent Hospital Gravesend, England	Residency
Carvalho, Mr. D. C. de Angola	Institute Superior Tecnico Lisbon, Portugal	Engineering
Emmanuel, Dr. Patrick K. India	Lwynpia Hospital Lwynpia, Glamorganshire, Wales	Residency
Figueiredo, Loy Angola	Colegio Lisbon, Portugal	Law
Filipe, Mr. Pedro A. Angola	University of Lisbon Lisbon, Portugal	Law
Mutasa, Elisha Southern Rhodesia	University of Edinburgh Edinburgh, Scotland	Residency
Ngonyama, Mr. Reginald Southern Rhodesia	University of Edinburgh Edinburgh, Scotland	Medicine
Nhambiu, Mr. Joao Jamisse Mozambique	Evangelical Seminary Carcavelos, Portugal	Undergraduate
Penicela, Mr. Almeida Mozambique	Evangelical Seminary Carcavelos, Portugal	Undergraduate
Pieters, Mr. Andre Belgium	Cambridge University Cambridge, England	Theology
Rodrigues, Miss Mimosa Angola	Teacher Training School Lisbon, Portugal	Primary Education
Silva, Mr. Mateus M. da Angola	University of Lisbon Lisbon, Portugal	Medicine
Stephens, Dr. Newman L. India	University College Hospital London, England	Residency

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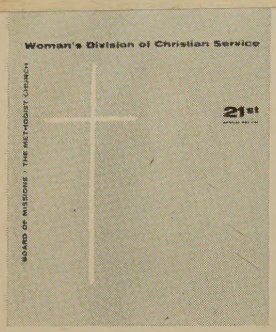

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OF SPECIAL INTEREST

Prayer Calendar, 1961. The *Prayer Calendar* serves the calendar year; therefore, it is important to order early before the supply is exhausted, as is inevitable at midyear. This booklet lists all the missionaries in the many fields of our manifold ministry on all continents: missionaries of the Division of World Missions, the Division of National Missions, and missionaries and deaconesses of the Woman's Division. Calls to attention daily the birthdays of all our missionaries, as well as administrators, all of which dramatizes the world-wide fellowship of The Methodist Church and our unity in Christ. 60 cents; 3 for $1.50.

A Guide for the Woman's Society of Christian Service. 35 cents.

Children's Work Handbook. 35 cents.

Christian Social Relations Handbook. 35 cents.

Literature and Publications Handbook. 35 cents.

Missionary Education and Service Handbook. 35 cents.

Promotion Handbook. 35 cents.

Spiritual Life Handbook. 35 cents.

Treasurer's Handbook. 35 cents.

Vice-President's Handbook. 35 cents.

Wesleyan Service Guild Handbook. 50 cents.

The Secretary of Student Work. This free leaflet will be of help to the secretaries of student work—jurisdiction, conference, district, and local—until the *Student Work Handbook* is published sometime this year.

Constitution and By-laws. From Division through local Woman's Society of Christian Service. 35 cents.

A Day Apart Service. Reprint from February 1961 issue of The Methodist Woman. 3 cents, 6 for 15 cents.

Lenten Offering Envelopes. 35 cents per 100.

APPROVED STUDY

for March and April

Theme: Basic Christian Beliefs

Basic Christian Beliefs. By Frederick C. Grant. This text is designed to lead Christians to examine, affirm and implement in daily living, the doctrines which differentiate Christianity from other religions. A strong emphasis on the place of the Holy Spirit in scripture and in the early church gives motivation for restored evangelistic and social outreach. 75 cents.

Guide to Basic Christian Beliefs. By Edwin F. Tewksbury. 35 cents.

Supplementary Materials

Five Methodist Beliefs. By Gerald Kennedy. 3 cents; 25 for 75 cents; 50 for $1.00.

Four Basic Methodist Doctrines. By John Wesley and others. 25 cents; 6 for $1.00.

Some Essential Methodist Beliefs. By Robert G. Tuttle. 5 cents; 100 for $4.00.

Study and Action, 1960-61. Free for postage.

By the Side of the Road. By Muriel Pilley. A dramatized worship service on one family's interpretation of basic Christian beliefs in its daily living and thinking. 35 cents.

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